

6
A commenta-
ry in Englyshe vpon
Saynte Paul's Eppyle
to the Ephesians / for the
instruccyon of them that
be vniuersed in tonges / ga-
thered out of the holy scri-
ptures and of the olde ca-
tholyke Doctours of the
Church / and of the
beste authours that
nowe a dayes
do wyte.

Anno . D. 1540

Per Lancelotum Ridsleum
Cantabrigensem.

Cum privilegio ad im-
primendum solum

Thom. Tanner (1713)

A preface of the Author to
the reader



GRACE MERCY
and peace from God the fa-
ther and from our Lord Je-
sus Christ / be unto al them
that loueth / fauoureth / and
promoteth the true of
Goddes worde. Amen.

Many and dyuers causes moued me to
wryte this Commentary in Englyshe /
gentyle reader for theyr sakes which do
nat understāde Latyn but onely rede En-
glyshe / to helpe the rude and ignoraunte
people to more knowlege of God and of
his holy worde. Because I perceyue fewe
or none to go about to open by commen-
taries or expolitions in Englyshe to the
vnlearned to declare the holy Scriptures
nowe suffered to all people of this realme
to rede & to study at their pleasure to their
edifyenge and comforte in god by the kyn-
ges gracious lycence / for the whiche thig
hve thanks is to be gyuen to God and
laud & praise to y^e highes highnes & so let
eth the belid & saluacyon of hy subiectes

A preface to the reader.

that wylleth they shal lacke nothyng that
may be to their comforte and soules helth
and specyally that they shal nat lacke the
worde of God / whiche is the foode of the
soule. Math. 4. that saucth the soule. Iacobi. 1. the armour onely wherby the deuil
and all hys temptacyons is withstande/re-
systed & ouercommen. Ephesians .6. the
meane wherby God doth saue them that
beleue. 1. Corin .1. pe the spyryte and the
lyfe. 1. that bryngeth the spyryte of God
and lyfe euerlastyng. Because I could
perceyue fewe or none to go aboute to o-
pen and declare thys worde of lyfe to the
Englyshe people vnlerned in tonges
that it myghte be lyfe in dede / whych
nowe vndeclared to them but onelye
had in the bare Lettre do appere to many
rather deathe then lyfe / rather to brynge
men in to errors and heresyes / then into
the truthe and veryte of Goddes worde/
whiche nowe vndeclared bryngeth not so
muche the symple / rude / and igno-
raunte people frome theyre ignoraunte /
blyndnes / corrupte and backwarde iud-
gements / false trustes / cypill beleues/
bayne superstycyousnes and fayned holy-
nes / in the whych the people haue bene

A Preface to the reader.

in blyndnes longe tyme for lacke of know-
ledge of holye Scripture. which the man
of Rome kepte vnder the hatche & wolde
nat suffer to com to lyght to delyuer the
seruautes of God from ignoraunce and
blyndnes/ but wolde haue kepte them al-
way in darkenes/ that his vsurped power
shulde nat haue ben espied / his worldly
gloze menyshed and his profyte decayed
Bycause I dyd se none go aboute to dely-
uer the rude ppeople frome theyr blyndnes
ignoraunce or errours by any exposition
in Englishe vpon the Scriptures but ma-
ny to study rather to continue them still
in errours and in blynde ignoraunce ther-
fore I as one of the least lerned of al hath
set forth and expocision to this Epystel of
Saynt Paule to the Ephesians as afore
this in the Epystel of Jude the Apostle of
Christ y^t the people y^t can but onely rede
Englishe may y^e better know part of the
holosome doctryne of saynt Paule may be
delyuered from theyr ignoraunce and blin-
denes / corrupte and backwarde iudge-
mentes / euill oppynions / rooted in theyr
hartes / false trustes and vayne superstici-
ousnes / whiche the holy Ghost here spea-
kynge in Saynt Paule reproveth and co

A preface to the reader

Demneth / and teacheth necessary thynges
for mannes saluacion as you maye
here se and reade in this exposicion whe-
rein I haue as it hath pleased God to
gyue his grace opened the holy scriptures
the mynge the true vse of them / and where-
fore they serue. And in this thyng to be
done I haue vsed the helpe of tonges as
of the Greke / Hebrew and the Latyne
tonges / and the helpe of the olde Catho-
lyke Doctours approued by the Church
and also of the beste authors that in these
dayes now we do wyte / and of them al ga-
thered out that after my iudgement shuld
declare the Scripture beste and moste for
the glory of God and / and for the edyfy-
enge of the christians vnlarned in ton-
ges / as maye be sene throughout all this
Exposicion.

The seconde cause that moued me to
this was to dyscharge my conscience kno-
winge the gyftes of God gyuen to be dy-
uerse / gyuen to every man nat to be idle /
but to exercepse hym selfe in hys talentes
gyuen / to the glory of God and to the pro-
fite of other. In this my talente gyuen of
God / al though I knowe it is the leaste
of all it is my deuty nat to be idle / but to

A preface to the reader.

exercise my talente in all maner of wayes
to promote and set forth the Gooddes worde
to edifie other/to do this thing I thought
no waye moze to Gooddes glorie and to
the edifyenge of other/then to set fourth
an expolycyon of some parte of holy Scrip-
ture to bringe men vnlarned to the lo-
ue and desyre of holye Scripture whyche
is the true worde of the spryte of God
to the whiche thyng the vnlarned shall
be broughte to when they shall se and cle-
arly perceyue so muche holysome doctryne/
so many godly vertues shewed in one litle
Epylle of Saynt Paule/what godly les-
sons and Spryтуall teachynges shalde
they haue in the hole Byble. yf it were in
like maner declared vnto them: syth there
is so muche heauenly teachynges in one
lytle Epylle of Saynte Paule.

¶ The thyde cause was to exhorie o-
ther that be muche better learned than I
that can do muche better to set fourth so-
me parte of the holy Scripture in Engly-
she or in Latyne to shewe the goodnes of
God to vs Englyshemen/ to shewe that
God is the God of Englande as well as
of Fraunce, Italye, Germanye / or other
countrie. And that he hath shewed vs

A preface to the reader

teretbe as well in Englande as in these countreys. For God is not the acceptor of personnes or of countreys. In Englande be men of no lesse wytte/ wysedome/learnynge/eloquencer/ then be in Fraunce/ Italye/ Germanye/ or other countreys. Ye I wyl not speake of more wysedome and learnynge/leaste I shulde be counted petyall to my countre. Ye I doubt not but Englyshe men shulde gyue as greate light to the worde of God as euer dyd these countreys/ yf they wolde applie theyr studye wyttes and myndes to wyte vpon the holy Scrypture and in wytyng de clare it. which thyng many learned men wolde do/ yf they rulers whome God hath set in authoryte to be defenders and promoters of his worde / wolde crite and prouoke learned men ther vnto. And whē a Commentary of the holy scrypture were wyrtten approued of learned men wortbye pryncynge / it myghte be prynced and set fourth with pryncple. So God shulde be more glorified; his worde better known and beleued/ greate glory and commendation come to Englande/ whiche shulde gyue greate lycht in the true understanding of the scriptures to all the worlde.

A preface to the reader

These and many other causes moued me to wyte thys playne Expolytyon in thys Epytyle of Sayncte Paule to the Ephesians. wherfore gentle reader I praye the accepte in good worthe thys my rude dyligence and laboures/ whyche was to set fourth openly before euey mannes eyes the mynde of the Apostle Sayncte Paule in this Epistle/to shewe what thinge he wolde haue vs to knowe and to do / and what thinge not to do/ and howe he seeketh alwaye Goddes glorie and the saluacyon of other to teache vs to do suche lyke. yf thys Epytyle be declared accordyng to the mynde of Sayncte Paule gyue all thanks and prayse to God onely of whome it cometh/ and none to the wytter whose mynde is to teache or defende no errour nor heresye/ but to teache the truethe of Goddes worde simply and playnely / more regardyng the truethe/ then the eloquence of wordes/ and by the truethe of the Gospell to prosyte euey man yf he can. Yf thys Expolytyon do agree wyth the holpe Scryptures/ as I truste it dothe/ take it/ yf it do not/ refuse it/ I wolde not haue my wytynges or sayenges no farther to be taken

A preface to the reader.

**When they do agree with the holy Scrip-
tures of God and by them maye be
prouyd/and by the holy Scriptu-
res onely to be iudged. I am
a man and maye erre as well
as other haue done/but**

**I will nat be obsty-
nat/yf I shall be
gently admo-
nyshed and
instruc-**

ted

**better by the holy Scrip-
tures of god to whome
be all honoure and
glorie/ worlde
with out
ende. Amen.**



**Here endeth the preface
of the author.**

THE ARGUMENT OF

the Epystle of Sayncte

PAVLE to the

Ephesyans.



NT H Y S E P Y .

That the Apostle Sayncte
Paule sheweth the aboun-
dant goodnes of God the
father to all men, howe he
hathe created and made all
men and all thynges necessarye for them/
chosen and elected them to eternall lyfe
and glory / and to be heires of the celesty-
all kyngedome / onely of his mere mercy
and grace / and not of the workes merites
or deseruynges of any mā or of any saynt
in Heauen / or in earthe / but by Iesus
Christe onely by whome he hathe resto-
red man agayne to lyfe / whiche by the
synne of Adam loste the fauour of almighty
God lyfe & the celestical kyngedome to
the whiche he was created and made / but
by Christe was restored agayne to the
sauoure of God / to lyfe and to heauen all
men both Iewes / and Gentyles theye

The argument

synnes clerely forgyuen for Christes sake alone / and be made dere beloued and holy in the syght of the father and ryght heires of the Heauenly inheritaunce through fayth in chryste Iesus whiche faythe is receyued by the worde of God preched vnto them.

☛ : Secondely the Apostle teacheth what all men be of them selues of theyr owne nature / myghtes and powers / surely no thyng els but the chyldren of the Ire / wrath and indygnacyon of god / chyldren of darkenes / of synne / death and of hel. And what they are made by Christ agayne / that is that they be made dere beloued to god / chyldren of loue / of lyfe / of iustice and of eternal saluacyon / and that onely by the mercy and grace of god and nat of the merytes of man / but by the merytes of chryst alone.

¶ Thyrdly here is shewed howe both the Jewes and the Gentyles be made at one with God the father and amonges them selues by Christ that suffered death to make them at one. Also what is there offyce nowe iustified throughe grace by fayth in Christ Iesus that is to forsake theyr olde lyfe / and to walke in a newe lyfe nat to be

The argument

idle/but to do good/to do good works/nat
suche as mā thynketh godd/ but suche as
god hath appoynted to be done in holye
scripture that men shulde walke in/and to
go from one good worke to another/to fle
al maner of vice & synne/if nat for the loue
of God/yet for feare of the plague of God.

C Fourthly here is declared the offices &
deuties of dyuers states of mē/as of these
that be marped/ of Chyldren to theyr pa-
rentes of seruantes to theyr Maysters/
of euery ones deutie to another in theyr
states of leuyng/as you may reade in the
v. and. vi. chapters of this Epistle/wher
it is shewed playnly the offyce of the wyfe
to the husbande/ and of the husbande to
the wyfe/let the wyfe loke on her deutye
to her husbande/learne yt/knowe and do
it. Also let the man loke on hys deutye and
howe he shulde order hym selfe towarde
his wyfe/and howe he shulde iritate her
that both of them knowynge theyr deutye
accordynge to Goddes lawe/maye more
wyllynge and gladly do that thyng
that God requyret of them/and they to
please God better and lyue i more peace/
vnite/concorde and/quietnes.

Also the chylde maye here learne theyr

The argumente.

Deutye, and wherfore that it becommeth
them to be obedyent to theyr parentes/be
cause it is Goddes commaundement and
the wyll of God that Chyldren shulde o-
bey theyr parentes. And also what is the
Deutye of seruauntes to theyr maysters/
and of masters to theyr seruauntes/every
one take on his deutye; and do it gladly
and wyllyngely/for in so doyng they do
serue God.

Finally here is shewed the armour of
chrysten men to fyght agaynst the
Deuyll and his temptacions/ Last of
all the Apostle despyerh these E-
phesians to praye for hym/co-
mendynge to them *Ep-*
chicum by whome he
senteth this *Ev-*
gile to these E-
phesians



The fyrste chapiter of the Epistle to the Ephesians.

PAULE an Apostle of
IESVS CHRIST
by the wyll of God to
the sayntes whiche are
at Ephesus / & to them
that beleue on Iesus Chryste.

Grace be with you and peas from
god our father and from the lord
Iesus Chryste.

Saynte Paule out of prison wrote this
Epistle to these Ephesians / whom he
fyrste saluteth with a christiane salu-
tacyon / and after the salutacyō he sheweth
the causes wherfore he wrote this Epistle
Saynte Paule in his Eppistles vseth one
christiane salutacyon of the whiche we
christians may learne howe we shulde one
salute and grete another / And what thynges
we oughte one to desyre and wythe to
another. In this salutacion is wyten the
name of him that wyreth the Eppistle / &
the name of them to whom it was wyrtē.
In the begynnyng saynte Paule setteth
his owne name that they myght knowe
this Eppistle to be wyten of Paule / that

A.1.

this

The fyrste chapter.

this Eppistle myghte be better loued and more esteemed amonges the Ephesians/ whē they shulde knowe the apostle Paule to haue wyten this Epistle to thē. whom they knewe surely wolde wyte no thyng to them but that shulde be bothe for theyr comfort and profyte of theyr soules/ & also to the glory of god. what man was saynt Paule before he was conuerted and turned to the faythe of Christe Iesu/ it is wyten in the Actes of the apostles. 9. 22. and Philip. 3. where it is euident that he was a persecuter of Christes churche / but of a persecutour god made him to be a defender and a sure pyller of Christes gospel. which thyng god wrought nat for the merytes of Paule/ but of his mere mercy and goodness/ that we shulde dyspayre of no man/ as longe as he lyueth / but god may call hym agayne to his grace and fauour and of an euill man may make him a good man/ as he made Paule of a persecutour of Christes churche a faythfull preacher and a defender of the gospell of Christe that we shulde glorify god. whiche maketh good men of the euill/ and faythful preachers of Christes gospel of persecuters. Example in Paule. But if synners wyl be made good men of euill men they muste folowe Paule/ they may

The fyrste chapter.

may nat tary nor cōtynue in their naughty
ty lyfe / but leue it / be sozry for it / desyre mer-
cy and pardon of god / folowe god when he
calleth to amendement of lyfe to truste in
the mercy of god / that god wyl be mercy-
full to all penitent synners that wyl trust
in his mercy that do beleue saythfully that
Christe came to saue synners, of the which
I am one. And to be redy to do the wyl of
god / what his pleasure is / without al feare
of losse of good / of the worlde / of honours
or dignities / or of this present lyfe / after
the example of Paule actes. 9. And so to
walke al our lyfe tyme to goddes pleasure
in our callynge. 2. An apostle of Iesus
Christe. Paule was an Apostle nat of
men : but of Christe Iesus / he was sente
nat to be a man pleaser but to please god /
of whom he was sent nat to please me / but
god / to preache the wyl and pleasure of
god and nat of man / excepte the wyl of
man be accordyng to the wyl of god. And
as he was sent of god to preache his wyl
and pleasure and nat the pleasure of man /
nor to syng to men placebo and cōmen-
dacion so he dyd / he preached goddes wyl
boldly without all feare with muche ha-
sard and enuy of men of thys worlde and
with muche persecucion and affliction / as

A. 2.

it ap-

The fyfthe chapter.

it appereth thoroughout the actes of the apostles . 3 . in that Paule was an apostle. Apostolus is a Greke worde and be tokenyth one that is sent furth of another to do a message. So Paule dyd nat sende him selfe to preache the gospel of Chyriste/ but he was sent of god & appointed to that offyce by Ananias/as is wyrtten in the actes. 9. so it be comyth other to be called of god and by man that shalbe preachers. There is.iii. maners of apostles as saynt Hierome sheweth Gala. i. Fyfte be they whiche be sende of god only/as the prophe-tes were. Secondly be they which be called of god & sende also by man. As Paule/ Titus/ & Timothe^s was. Thirdly be they whiche be nat called of god but sende by man by fauour/loue/money / scrupce/flattery and suche lyke. Fourthly be they whiche be nother called of god nor of man/but they thruste them selues in that comon offyce selyng theyr owne auantage / lucre/ profyte/glozy/case/reste / and suche lyke. In this place saynte Paule reproveth all them that wyl take on hande this comon offyce as to be the minister of god / and to be his legate / whiche be nat called of god to that offyce whiche seke rather the glozy of men and theyr owne lucre thē the glozy of god

The fyrste chapiter.

of god or the profyte of theyr neyghbour.
what maner of men they shulde be / and
what qualites they shulde haue that shulde
be by shoppes saynte Paule declareth . 1 .
Timo. 3. ad Titu. 1. men well lerned in the
scriptures of god / able for to teache hol-
some doctryne / and by the same to ouer-
come all them that wyll speake agaynste
the truthe. Titu. 1. men that be sober / sad / &
descrete that seke onely the gloze of god / &
the saluacyon of other . Therefore it becom-
meth euery man to tary hys vocacion be
he neuer so well learned / leaste he for hys
hastynes renne into dampnacyon / takyng
vpon him and vsurpyng a comen powere
before he be called to it by the superiour po-
wer to whom the vocacion as touchyng
the outwarde vocacyon belongeth. And if
it be so that the hye powers in this behalfe
be negligent to seke for true ministers of
goddes worde / & wolde nat haue faythfull
preachers of the gospel / or care nat for the
or care not whether the people be fed with
gods worde or no. which thyng principal-
ly they shulde loke for / & prouyde that the
people be fed with the worde of lyfe. That
then he that is called of god / beyng well
learned in the holy scriptures / intendyng
nothyng els but goddes gloze and the peo-

The fyrste chapiter.

ples saluacyon/may I ought to offer hym
selfe to the hye powers and desyre theyr au
thorite and lycence to preache the gospell/
as saynte Paule sayth. 1. Tim. 3. He that
desyret hys offyce of a bishop he desyret an
honest labour. If the superiour powers wyl
nat geue hym lycence in whom they fynde
no faute / then may he whiche is called of
god/walke in his callinge/I do the offyce
that he is called to of god/for a mā is more
bōnde to obey god then man. Act. 4. wher
fore I wolde no man of his priuate autho
rite shulde take vpon hym this hye offyce
of god/as to preache his worde openly be
fore he be called of god and by man / or at
the leaste of god/ and attempted by lawfull
meanes the vocaciō of man/The wyng him
selfe alway obediēte to the laufull cyuill
ordinaunces. 4. The Apostle of Iesus
Christ/Paule was the apostle nat of man
but of Iesus Christe to preache Christes
wyl and pleasure / and nat to please hym
selfe or to be a man pleaser/nor to preache
mannes phantasies and dreames / mānes
inuencion or mannes doctrynes. And here
in these wordes he reproveth all pseudo
apostles whiche study more to please men
then God / whiche preache nat Goddes
worde puerly and sincerely / but myxyng it
with

The fyrste chapter.

With mānes fantasies and dreames seeking
lucre/honour/& pꝛofyte of men/all such **S.**
Paule in these wordes reproveth and wyl
leth theym onely to be the messengers of
Christe Jesus and to seeke his wyl & pleas
sure only. 5. By the wyl of god/here
he sheweth howe he was made the apostle
of **Christe** / nat by hys wyl nor yet by the
wyl of men/or for fauour of any man/but
by the wyl of god onely. Of these wordes
two thynges we maye learne. Firste that
synners do repente and leaue theyr synful
lyfe/ nat of them selfe by theyr free wyl /
but by the grace and wyl of god/example
here in **Paule**/that synners shulde gyue al
laude and prayse to **God** only/ for the re
tourninge from synne/ to vertue/ and no
thinge to them selues. The seconde that
we shulde knowe trewe and faithfull pꝛea
chers/ as **Paule** was to come to vs onely
by the wyl of **God**/and nat of man/or by
the pꝛouisyon of man/ althoughe mannes
dylgencie as muche as may be in this be
halfers to be requyred / whiche thinge yf
some men wolde consyder/ and with them
selfe deapely wape the matter/ that trewe
preachers come by the wyl of **God**/ and
nat of man/and whan it pleaseth god/and
nat whan man wylleth / they wolde nat

The fyfte chapytre.

merueyle why God sendes nowe in oure
tyme more trewe preachers of the gospel
than in our fathers tyme / to whome the
truthe was nat so puerly & syncretly shew-
ed as nowe to vs in our daies by the good-
nes of god of whome it cometh and nas
of our martyres or deservynges / or at the
wyll of man / to god we shulde gyue than-
kes for his truthe shewed to vs more plain-
ly then it was to our fathers / & to except it
with all gladnes / & to folowe the true doc-
tryne of Christ / & expresse it in our lyuynge
nothyng meruaylyng that goddes wyll
shewed . 6 . To Sayntes at Ephe-
sus that beleue in Christe Iesus. These
wordes sheweth to whome this Epistle
was wrytten to the sayntes that were at
Ephesus / and to the faythfull in Christe
the wordes that folowe expounde theym
that go before / that is to saye / sayntes be
the faythfull in Christe that lyue at Ephe-
sus / so the scriptures oftymes expounde
them selfe / of this place we maye learne
that sayntes in the scripture be nat alway
taken for sayntes departid that be deade /
for saynt Paule wrote nat this Epistle to
dead men but to men that be lyuynge whōe
he calleth sayntes / whiche were faythfull
men beleuyng in Christe Iesus / to whome
he de-

The fyrste chapytre.

he dedicated this Epyſtle of the which we
may learne ſaintes in þ ſcripture oftymes
to be taken for the faythful lyuing Chriſt
ianes/as here in this place. Alſo me thinke
this place makith agaynſt them/ þ wolde
nat haue the ſcripture to be giuen to p^e lay
people in theyꝝ comen tonge/for S. Paule
wrote this Epyſtle to the faithful chriſt-
ians at Ephelus/ aſwel to p^e lay people as
to the pꝛeſtes and biſhops/ & wold this E-
piſtle to be red equally to them all/ that e-
very one might haue profit of it red/heard
oꝛ ſhewed/ yf it ſhulde be red onely in laten
to them / what proſyte ſhulde the ſymple
ignorant people haue had by it that doth
nat vnderſtande laten/ſaynt Paule wolde
it ſhuld be red and ſhewid to al in that lan-
gage/ that every one myght knowe what
he wrote to them/ and haue proſyte by his
wꝛtyng/ and God the moꝛe gloryfied .
7. Grace be with you/ and peace from god
our father/ & from the lord Jeſus Chꝛiſt
Nowe he ſheweth what thynges he deſy-
reth and wyſſeth to theſe Ephelyans/ he
deſyꝛeth and wyſſeth them nat honoꝛs/
nat hꝛe dygnities in this woꝛlde/ nor yet
pleſures/ oꝛ woꝛldy riches/ no benefice/no
biſshopꝛyke/ no impꝛyꝛe/ no kyngedome /
no coꝛruptible goodes/as carnal men wib
A. 5. wyſſhe

The fyrste chapytre.

wyshe to their chyldren & frendes / but he
wyshe the grace of god & peace of consen-
cence with god / which peas only haue they
that be iustified by faith. Ro. v. And this
grace / fauoure / and peace with god / it com-
meth nat of our selfe / of our mightes / pow-
ers / or of free wyll / but it is of god the fa-
ther and of our lord Jesus Christ. This
place checketh all them that desyrez euyl
to other / as the pestylence fallynge spekes
nesse / frenche pockes / palsepe / phzansye /
soden death / or any suche lyke myffortune
it checketh also all them that wyshe to
them selues / theyr chyldren / or theyr fren-
des worldely thynges rather than heuen-
ly thynges. Also he reproveth them that
thinketh the grace of god to come to them
(ex merito congruo vel condigno) that is
to saye of theyr iuste or deseruyd merites /
and nat of god the father frely by Christ
Jesus.

Blessed be God and the father
of our Lord Jesus Christ which
hath blessyd vs / with all maner of
spirituall blessing in heuenly thin-
ges by Christ accordyng as he had
chosen vs in hym or euer the foun-
dacyon

The firste chapitre.

creacyon of the worlde was layde /
that we shulde be holy & without
blame befoze hym in loue.

Nowe beginneth he the narracion and
sheweth the cause of this Epytyle / and be-
gynneth of thanks and prayse of god for
his benefytes specially for his spyrytuall
benefytes gyuen to vs for Iesus Christes
sake. In this he teacheth vs in euery be-
gynning to laude god / and gyue hym than-
kes for his spyrytuall benefytes / as for our
creacyon / and for the creacyon of all crea-
tures in heauen and in earth necessary or
profytable for man. And also that we
shulde giue God thanks for our redemp-
cyon from syn / death / hell / and the deuyll /
and delyuerance from al thraldome of the
deuyles powre / whiche benefytes we haue
nat of our deseruinges / whiche deserued e-
ternall dampnacyon / nor yet of the mery-
tes of angelles / archangels / patryarkes /
or prophetes / or by y merytes of any man /
but only by the merytes of Christ and for
Christes sake. This place commaundeth
vs to kepe alwaye in memory y benefytes
of god / nat to forget them / to laude and
thanke god for them. This place chec-
keth those that forget god and his bene-
fytes

The fyrste chapytre .

fytes / or thynke they haue of them selfe
of theyr laboures / paynes / merytes / these
gooddes they haue / or thynke they haue
some thynges of God / and other parte of
sainctes / of all Images / & so deuyde gods
des glory / parte to God / and parte to an
Image of wode or of stone made by man-
nes hande / as some ignorant persons hath
done in times paste / thanked god for their
healthe and the blessed Lady of walsyng-
game / of Ippyswiche / saint Edmonde of
Bury / Etheldrede of Ely / the lady of Red-
bourne / the holy bloude of hayles / the holy
Moode of Begles / of Chester / & so of other
Images in this Realme / to the whiche
hath bene muche pylgrymage / and muche
Idolatre / supposyng the deade Images
coude haue healed them / or haue done soe
thyng for them to god / for the whiche the
ignorant hath crowched / kneled / kys-
sed / bobbed / and lyched the Images / gy-
uynge them cotes of clothe of golde / syl-
uer / and of tyllhu / beluet / damaske / and sa-
ten / & suffred the lyuely membre of Chryst
to be without a russet cote / or a sacke cloth
to kepe hym warme / from the colde / lest
for coude he shulde peryshe / so we haue
clothed stockes and stones / and suffered
Chryst to peryshe for colde & dye without
the

The fyrste chapytre.

the house: and buyldeth goodly houses for
an olde Idolle/a stocke or a stone/ carued/
and paynted for lucre sake .2. we may
learne that we haue receyued nat one spi-
rytuall blessinge / but all spyrityuall bles-
singes: as our creacion/ redemption: iusti-
fyacion/ forgiveness of syn/ lyfe euerla-
sing of no other but of Christ Jesus/ and
by no other meanes but for Christes sake
throughe saythe / that we shulde gve all
praysse and thanke onely to god/ and offer
vp our selues thankfull sacryfyce / redy to
obeye godes wyll aboue all thynges/ redy
to suffer with patience all iniuries/ wrong-
ges and afflictions for god & his worde.
And this is the true sacryfyce of christians
dayly and houely to be offered vp to god
for his benefytes of all christyanes. 3. As
he hath chosen vs before the foundation of
the world was layde/ so he hath blessed vs
with al spiriutal blessinges before the fou-
dacion of þ world layde. And as this elec-
cion of God was only of the mere grace/
wyll/ & pleasure of god/ so was all his bles-
singes towarde vs intended of his onely
goodnes/ and nat of our merites or deser-
uynges/ what thing coulde we deserue be-
fore we were borne that prouoked God to
loue vs/ or was the cause why that god lo-
ued

The fyrste chapytre.

ned vs : nothyng. 4. That we shulde
be holy and without blame before hym in
loue. Nowe he sheweth the cause why god
elected vs in hym before the begynninge
of the worlde / that we shulde be holy: and
without faute or blame before him in loue
He thynketh the Apostle dothe speake
these wordes to stoppe the vngodly mou-
thes of carnall men / whiche saye yf we be
elected and chosen of god to immortal glo-
rye / what maketh maier what we do / do
what we wyll we shal at the laste come to
that glorye / and blyss / yf we be nat chosen
and predestinat to be saued what skylleth
of our workes / they shal nat prosyre vs to
optayne lyfe euerlastyng in ioye / yf we
do al the comaundementes that god hath
commaunded to be done / at the ende we
shall be reiected and dampned yf we be nat
predestynate of god to be saued by Christ
Iesus through faythe / that no man shuld
speake so vngodly / or reason with hym
scilic on this maner / and condemne Good
workes / despyse to lyue holyly / care nat
howe he lyue / whether he kepe godes com-
maundementes or no / saynt Paulc sayth
that god hath elected and chosen vs to be
holy before hym in loue / that is to saye
who so euer wyll be holy / and gyue them
selues

The fyfthe chappre.

selues to serue god/to kepe his commaundementes / to lyue a lyfe puer and cleane from all vyce and synne/ to beleue in god/ to truste Chyste onely to be his sauour/ redemer/ iustifyer/ delpurer from synne/ deathe/hell/and eternal dampnation/and gyue hym selfe to loue god aboue al thynges in this worlde/preferryng godes glorye aboue all earthely thynges/and to deserue good to euery man/studyinge alway to seke the glory of god and the profyte of other men/ according to the wyll and pleasure of god for whose sake only good workes that God commaundeth in scripture are to be done/which workes they do that be chosen and elected of god to eternall saluacyon/ who be elected of god to saluacyon/who be nat/we can nat tell by the outward workes that they do. Sygnes of godes predestinacyon is these. Fyfte god of his goodnes elected / electeth and chooseth whome he wyl only of his mere mere eye and goodnes withoute all the deservynges of man / whome he hath elected he calleth them for the most part by preachinge of the gospel/and by the hearing of the worde of god to fayth in Chyist Iesus/ & throughe faithe he iustifyeth them/ forgyueth synnes/ and maketh them obedyent

The fyrste Chapptre.

dyent to heare his worde with gladnes/ to do that thyng that Goddes worde commaundeth them to do in theyr state and callinge / wherfore to heare the worde of God with gladnes/ to beleue it / to knowe that it is the meane by y^e which god hath ordeyned to bring to saluacyon them that beleueth to order theyr liues accordyng to the commaundement of the worde of god to do all good workes commaunded in the scriptures to the vttermoste of your poure these be the sygnes of Saluacyon / of the contrarye parte whoso euer be nat glad to heare the worde of God / but despyse it / condemne it / regarde it no more than Escopes fabules: or thynke the worde of God to be folysshenes: a vayne thing/ of no profyte ne pleasute/ a thyng to be hated and set at noughte / and so gyue no credence to it / care nat for it: care nat to kepe Goddes commaundementes: al set to seke the pleasures and the glorie of this worlde: who so euer is so affected: it is a token that they be nat the chyldren of saluacion but of perdition and eternall dampnacyon: of these workes that folowe we maye haue a coniecture who be ordeyned of God to be saved and who to be damned .

And ordeynated vs before to receiue

The fyfte chapitre.

eepe vs as chyldren throughe Je-
sus Chryst / accordyng to the plea-
sure of his wyll / vnto the promyse
of the gloze of his grace / wherby
he hath made vs accepted in the
beloued in whome we haue redem-
cyon / throughe his blode / forgyue-
nes of synnes accordyng to the ry-
ches of his grace / whiche he hath
shewed vpon vs abundantly in al
wyldome and prudence / and hath
opened vnto vs the mystery of his
wyll accordyng to his pleasure /
whiche he hadde purposed in hym
selfe / that it shulde be preached /
whan the tyme was ful come / that
all thynges shulde be gathered to-
gether by Chryst both the thynges
which are in heauen / & also y^e thyng-
es that are vpon earth by hym.

Saynt Paule repeteth here with ma-
ny playne wordes the thynges he had spo-
ken

The fyfthe chapytre.

ken before/ that is to saye that we were elected of god in hym to be saued before the begynnyng of the worlde/ that we shulde be holy and without blame before god by loue/ the same thyng is repeted agayne in other wordes: whiche thyng the Apostle dothe bycause he wolde haue this thyng surely knowne and rote in euery mannes harte and minde: of the whiche preachers may learne to repete one sentence ones or twyse/ whiche they wolde haue knowne moste chesely and moste surely prynced in hart. 2. God hath ordeyned vs that we shulde be his chyldrenne by adopcyon and that not of our deseryng or merytes but onely by his mercy and grace/ and by the merytes of Chyestes passyon/ that all the prayse and thanke shulde be gyuen onely to God for it/ and nothyng to our selfe he hath made vs his chyldrenne by adopcyon/ that we shulde sue our father in all holynes of lyfe / that we shulde followe his fotestepes in our lyfe. 3. accor dyng to the plesure of his wyl/ these he addeth lest any shulde saye that we be made & chyldren of God by adopcyon for our merytes/ or for the merites of our Lady/ Peter/ or Paule or of some other man/ And not only for the pleasure of god of whome we haue al thinges

The fyfte chaptyre.

ges that be good/ and his wyll only alone
is the cause of them and no other cause is
to be asked why god hath elected and cho
sen vs to be his chyldren by adopcyon and
heyes of þe kyngdome of heauen but only
his wyll/ marce/ and pleasure/ that all
praysse and thanke myght alone be giuen
to hym and to none other creature/ worke
dede nor man. 4. Unto the praise of the glo
ry of his grace/ here he declareth for what
ende he hath elected vs to be his chyldren
by adopcyon/ that he myght be praysed /
glorified of all men / whiche hath made
vs synners his welbeloued chyldren/ and
that by Iesus Christe alone/ whiche hath
pacified the ire of the father and reconcy
led vs to his fauour to whom we be made
welbeloued throughe the death of Christ.
5. In whome we haue redempcyon thro
oughe his bloude: forgyuenes of synnes.
Two thynges is here declared. One is
that by Christe we are redeemed from the
malediccyon of the lawe: from syn: deathe
hell/ eternall dampnacyon: and from all
captiuite and thraldome of the deuyt: and
by Christe be restored to the libertie of the
spiryte of god. The other that we haue
forgyuenes of our synnes onely by Chry
stes bloude shed for vs vpon the Crosse.

The firste chapytre.

Marke the remission of synnes is gyuen
to vs by the bloude of Christe: and nat by
the popes pardons/ masses and Scala ce-
li: by pylgrymages to Paule/ Peter: Jo-
han / or James / in the yere of Jubilei: by
the brothered or fraternyte of Christof-
for of York/ or of our Lady of Boston: nor
yet by saynte Fraunces coule: Benedictes
habyt: cope or cote: by monkes bootes: or
by the catuing of fryer obseruantes shopes
or knotted gyrdles: nor by Syon beades:
by holy water: ringyng of the greate ho-
ly belle/ or by any suche lyke outwarde ce-
remony or sacrifice: who so by these thin-
ges thynketh to obtayne forgyuenes of
their synnes before god: they deceiue them-
selve: they blaspheme Christ: they be iniu-
ryous to his bloude shed vpon the Crosse
to take away our synnes to obtayne par-
don of God for our synnes: and to washe
vs clere from syn: as saynt Johan sayth.
Apocalyp. 1. The bloude of Christe hath
washed vs from our synnes: and Johan
1. Joh. 1. The bloude of Christ hath pour-
ged vs from al iniquyte: yf forgyuenes of
synne be by the bloude of Christe: then it
is nat by the popes bulles / or pardons:
masses: and Scala celi: and suche lyke of
mannes inuencions and dreames inuen-
ted

The firste chapytre.

ted by mā: if by such woꝝkes synnes might
haue bene taken awaye then dyed Christ
in vayne. Gala. 1. If synnes myght haue
bene purged by suche meanes or woꝝkes
of man: than was Christ a foole that suffe-
red so sharpe a death to saue vs / & to take
awaye our synnes. I suppose Christes
blessyng to haue bene as good as the by-
shoppe of Romes blessyng / or any other
byshoppes blessyng / but Christ taught vs
nat to beleue by suche meanes our synnes
to be purged / wherfore they be starke lyes
ye blaspheme to Christ and his holy blod
to beleue our synnes to be taken awaye by
any other waye or meane then by Christ
and his holy bloude / wherfor they ar from
the true waye that thynke by theyꝝ woꝝ-
kes / merites of sayntes or of men alpyue or
departed / by the vertue of the masse heard
or sayde thynkyng the masse to be a sacri-
fyce to god to take awaye the synne of the
people / for there is none other sacrifice to
take awaye synne but Christ whiche hath
satisfyed for our synne: and is a full satys-
facepon for the synnes of the hole worlde.
Johannis. 2. and by one oblacpon ones
offered vp for vs vpon the Crosse he hath
made all them perspyte that shalbe sancti-
fied for euermore. Hebre. 10.

The fyfte chapter.

4. Accordynge to the ryches of his grace
Redempcion and remission of sinne hath
come vnto vs al by the ryche grace of god
and nat by our merytes/deedes/or workes
or for any saynt sake liuynge or departed
but alone for Christes sake frely/without
our merytes or any deseruynges of our
parte that all laude and prayse with than
kes myght onely be gyuen to God as the
auctoz of al goodnes. **7.** whiche hath shed
vpon vs abundantly in all wysdome/al
so we haue receyued of godes goodnes all
spyrтуall wysdome/as touchynge the
knowledge of godly thinges and all other
knowledge necessary for the health of our
soule. This place somthyng reproveth
them that say there is many thynges ne
cessarye for the saluacyon of man that be
nat wyrtten in holy scrypture/no: yet can
be gathered out of the holy scrypture. **S.**
Paule. Ro. 1. sayth that the gospell is the
power of god that workes all health to al
them that beleueth. This place sheweth
all learnynge knowledge and godly wys
dome to come of god & nat of our study di
ligence and labour/althoughe our study &
labour is required as lawfull meanes ne
cessarye by the whiche god gyueth know
ledge / learnynge/and wysdome/ to them
that

The fyfte chapter.

that with a pure harte requyrezth of hym.
This reprouezth all theym that thynke
they get the learnynge they haue by their
owne labour study and paynes / & thynke
nat that it commeth of god / which giueth
these gyftes to them that seke and labour
in faythe despyng to haue learnynge to
glorifye god to prosyte them and other ac
cordinge to their talentes. 8. whiche hath
opened vnto vs the mystery of his wyll ac
cordinge to his wyll & pleasure. The time
he sheweth whē god gaue to vs this know
ledge / and wysdome / by his grace / he byd
gyue it when it pleased hym to shewe the
mysterye of his wyll byd longe from the
worlde / but at the last shewed by his word
declared playnely to the worlde when he
pleased / and nat at the pleasure of man / of
the whiche we maye learne that the word
of god commeth to vs and is clerly shew
ed at the wyll of God / & nat at the wyll of
man / nor at mannes pleasure / althoughe
god vse man as an Instrumente to shewe
his wyll for our helth & prosyte. But par
aduenture some wyll aske / what was this
mysterye that god had byd so longe from
the worlde in hym selfe / & now he had shew
ed it when the fulnes of tyme was come.
In the which he sendeth his sonne Iesus
B.4. Christ

The fyfth chaptyre.

Chryſt to this worlde to be incarnate/ by
whome he hath reſtoꝛed all thinges in he-
uen and in earth/ and made them perſpice/
to this ſaynt Paule maketh anſwere here
ſayinge this myſtery was the myſtery of
the Goſpell preached nowe openly to the
Gentyles: as it was to the Jewes/ that y
Gentyles ſhuld be ſaued by Chryſt as the
Jewes/ and that the ipte and the inheri-
taunce of Heauen partepned/ as well to
the Gentyles/ as to the Jewes/ which
myſtery was hid from a greate part of the
Gentyles to Chryſtes commynge/ to the
preachynge of the Apoſtles after Chryſtes
aſcencion to heuen/ of this we may learne
that God doth nat gyue all knowledge of
his diuine wyll at one tyme: oz all to ge-
ther/ but one thyng after an other after
longe contynuaunce of tyme/ as here you
may ſe that the goſpell was longe hyd fro
the gentyles by longe tyme and many ye-
res/ that we ſhulde nothyng meruayle at
goddes wyll and pleaſure/ yf god do ſhe we
nowe in our tyme his goſpell more clerely
and open it more playnely to vs: than it
was in our fathers tyme and daies of this
we ſhuld not muſe oz maruayle/ but rather
glorifye god that gyueth this knowledge
thanke hym hartely for it Accepte the goſ-
pell

The fyfte Chapptre.

pell with gladnes/gyue credence to it/leue
out olde blyndnes/ superstitiousnes: false
trustes/ backwarde Iugementes: and o-
ther lyke/ by the whiche we haue bene de-
ceyued for lacke of true knowledge of the
word of god nowe shewed/thanked be god
But yf any wyll be moze curpouse than ne-
deth to aske/ why god hathe hyd this my-
stery of his wyll so longe from the worlde
and nowe sheweth it in these laste dayes:
surely I haue nat to answer: but that it
is the wyll and pleasure of God so to do:
whiche hathe alwayes sene what thyng
was most profytable for the Gentyles/or
elles that he hathe sene that the gentyles
before this tyme wolde nat haue beleued
the gospell preached: that they shulde be
lesse punysshed nat knowynge the gospell
than yf they shulde haue knowen it/ and
nat folowed it/ or els that he knewe they
wolde haue persecuted the preachers of
the Gospell: and so shulde haue deserued
more greuousse punyshmente: or elles that
it was decreed of God that all thynges
shulde be shewed of god by Christe and al
thynges restored & made perfit by Christ.

By whome also we are come to
B.s. the

The spirit chapytre

the inheritance / we that were then
to predestynate before accordynge
to the purpose of hym which wo-
keth all thynges after the counsel
of his owne wyll / that we myghte
be to the prayse of his glorie / euen
we y there before beleued on Christ
on whome also ye beleued / after
that ye hearde the worde of truthe
namely the gospel of your salua-
tyon / wherin whan ye beleued / ye
were sealed with the holy spirite
of promys / whiche is the earnestte of
our inherytaunce to our redemc-
yon / that we myght be his owne to
the prayse of his glory.

Saynt Paule here repeteth these thynges
that he hath shewed before gathering
a somme of them all: that is to saye / that
we are apoynted of God to eternall lyfe:
thoroughe Jesus Christ / and be made the
chyl dren of God by adopcyon: not by our
strengthe or merytes: or by the merytes of
any man, but only by the grace of god and
the merytes of Christ. And that by the
deliberate

The firste chapitre.

Wyll of God/by whose myght and power
all thynges are done/that be good/iuste/
laufull/ for God wylleth none iniquyte/
or synne/ but is holy and iust in al his wor
kes/ and he wylleth all good thynges. 2.
That none shulde thinke our heuently inhe
ritance to come to vs by lote or by chance
as God had not prepared yt for vs before
the begynninge of the worlde / he saythe
this heaucnly inherytaunce to haue bene
ordeyned for vs by the forewyll of god al
way intended of the father towards vs of
his goodnes/by whose wyll and power all
good thynges are done / whose wyll no
man can resyste or stope his workes/ that
they be not done/as he hath ordeined them
to be done/whose wyll we can nat attaine
vnto/and what shalbe the effectes of thing
es tyl they be done. 3. And althoughe al
thynges are done by the power of god/yet
god is nat ꝑ auctor of euyl. Ja.1. god wyl
leth no syn but he is iust in al his waies &
holy in al his workes/he wyl that all men
shalbe saued/ & to come to the knowlege of
the truth therfore they that peryshe & shall
be dampned/by theyꝝ owne faute/they pe
ryshe and be dampned / and nat by any
faute in God/ whiche wylleth euery man
to be saued / and for that ende he com
maundeth

The fyrste chapter.

maundeth the Gospell to be preached vnto al creatures / that they shulde beleue / folowe the Gospell in lyfe and be saued / therfore they that do nat beleue it: but contempne and despyse it and thynke it a folye and a vayne thinge they be the cause of their owne deathe. 4. that we myght be to the prayse of his glorie / we be predestynate of god made and created nat for our selfe: but for the laude and prayse of God / that we shulde gyue all glorie to god for al goodnes and prouoke all other to glorifye god and worshyp hym in spirite and truth as it is our offyce and dutye to do. 5. euen we that before beleued after that we heard the worde of truthe the gospell of health: as who shulde saye / we beleued in Christ before the word was preached to the Gentyles our offyce is nat only to glorifie god in our selues / but to bryng all other to glorifye god with vs as muche as shall lye in our powre. This place reproueth them that dyswadeth men from the worde of god from learnynge of it / from readyng of it / from sermones: by the whiche meanes god hath ordeined men to be brought to glorifye god in spirite and in myrte / as he wolde be glorified of all men: also he sayth we beleued after that we hearde the
worde

The fyrste chapytre.

worde of truthe. In these wordes he sheweth howe fayth cometh; that is to saye by hearynge of the worde of truthe accordyng to saynt Pauls sayinge. Ro. 10. fayth is of hearynge; and hearyng by the worde of god also he sheweth here what is the word of truthe: it is the gospel of belth and so it is called: bycause it bryngeth everlastinge health to all them that saythfully beleeueth shewyng their faith in good workes. 4. in whome whan ye beleued/ ye were sealed with the holy spirite of promys here is shewed what frute dothe come of hearyng of the worde of truthe that by it is gotten saythe/ without the whiche no man can please God/ and haupyng it all thynges pleaseeth God/ and these that beleeue receyue the spirite of God/ as an earnest to put them in suretye that they shall receyue and haue all thynges that be promysed them to haue by goddes word/ that is to saye that they shall haue lyfe everlastinge and the inherytaunce of heauen/ and for a suretye of that promise the beleuers receyue the holy ghoſte as an obligacyon for the perfourmaunce of that promys: by the whiche they be made as sure to haue the promys of god as yf they had receyued it all ready. This place maketh agaynst

The fyrste chapytre.

agayne them that saye no man can knowe
whether he is in the fauour of God or no/
or whether they be worthy hatred or loue
of god alledginge for them the sayenge of
Ecclesiastes. 9. to whome this aunswere
I make that men can not knowe of them
selve whether they be in the fauour of god
or no / but that they maye knowe by the
holy spirite whome they haue that beleue
saythfully / yf a man may knowe whether
he hath sayth or no / he may knowe whe-
ther he be in the fauour of god or no. If
he haue true sayth God fauouryth hym / yf
he lacke sayth god fauoureth hym nat /
so a man maye knowe by sayth the spirite
of god gyuen to gloriſye vs of goddes fa-
uour and loue towarde vs / and that god
fauoureth vs as longe as we shall haue
sayth & the spiryte of god, which saythfull
beleuers haue and possesse / so a man may
knowe whether he is now at this present
time in the fauor of god or no: hated or be-
loued / but what he shall be to morowe / the
next day or in time to come no man can tel
Therfor he that standeth in þe fauor of god
by sayth / by the holy ghoſte / let hym loke
that he fal nat from god by vnfaithfulnes
and incrudelite & by vnkindnes / contemp-
nyng of godes word / & disobedient to god

The fyfthe chappre.

des cōmandementes/ and so fall from the
fauour of god/ lose sayth & the holy spirite
of god/ lose lyfe eternal. As for the wordes
of Ecclesiastes. 9. where it is written that
no man can knowe whether he is worthy
hatred or loue/ the wordes are to be vnder-
stande thus/ that of good or euil y^e chance
to men in this worlde/ no man can knowe
whether he is worthy hatred or loue/ for
goodes and euils/ prosperyte & aduersyte
chaunce equal to good men and euil men &
oftymes it chaunceth that euil men haue
more prosperite then good men/ euil haue
ryches/ welth/ & pleasure/ good men haue
pouertye nede/ payne/ and punysshmente/
wherfore of prosperyte or aduersyte in
this worlde is no man to be esteemed more
or lasse in the fauour of God/ scynge these
thynges chaunce equally to the good and
the euil/ in this worlde/ I wolde that eue-
ry man shulde not only thynke hym selfe &
he is in the fauour of god/ but also knowe
it surely & god fauoureth hym: excepte he
thinke so howe can he fauour god for loue
yf he dout whether god loue hym or no/ or
in this thyng be waueryng/ thynke some
tyme god loue hym somtyme he loueth hi
nat. The spirite of god is giuen vs to put
vs in a suretye that God fauoureth vs /
and

The fyfthe chappter.

and yf we lacke this spirite / we be nat of
Chryste. Ro. 8. we haue also receyued the
spirite of adoepon: by whome we call fa-
ther father / and this spirite sheweth to oue
spirite that we are the chyldē of god. Ro. 8
therfore I wolde that euery man shulde
certapnly thynke and persuaue with hym
selfe that he is in the fauour of God / and
that god wyl gyue hym euerlastyngely fe
ioye & blyss in the worlde to come / which
they that beleue nowe haue by fayth / and
in the worlde to come shal possesse in dede /
then I suppose they wolde contynue in
fayth and shewe theyr faythe by all good
workes commaunded in the Scrypture.
Some also here wyl aske howe shall we
knowe whether we haue faith & the spirite
of god or no / this thyng maye be knowen
by the frutes / & by the wordes : moeyons
that they shal perceyue in theyr hartes / yf
they perceyue that they be glad to heare
goddes worde / to reade it / study it / be glad
it goth forwarde for Goddes glozy onely /
do beleue it to be true / and that God wyl
performe and bynge to passe all thynges
promysed or thzetened in his worde / that
he wyl rewarde good men / and punyshe
cypill men in the worlde to come / yf they
shall perceyue a redynes a towardnes to
be obe

The firste chapytre.

be obedyente to do Goddes commaundement/ye to do it in dede for god only to the bittermost of theyr power/if these thinges they perceyue in them selues / they be sure sygnes that they be in the fauour of god/ haue faith and the spyrte of god/ and shal haue lyfe euerlasting/ of þe contrary part if you perceyue in your selfe no desyre/lustre/ or wyl to heare the worde of god/to reade it/to studye it/ ye thynke it is but folyshenes a vayne thing/an vnprofytable thing or that you care nothyng for it / or that you hate it and enuy it and the professors of it persecute them as auctors of deuyles doctryne/ you seele your selfe nothyng ready to obey the commaundementes of god but ready to all pleasure of the fleshe and of the worlde/to do synne and noughtines these be sure tokens that you be out of the fauour of god/ lacke fayth and the spyrte of god/ and in the his displeasure with god of these thynges and tokens shewed/you shall knowe whether you be in the fauour of god/ more sure than by the syght of the holy blode of hayles/or by the goyng thoughte saynt wylfredes nedle/ and also yf you be oute of Goddes fauour/ you lacke faythe and the spyrte of god that moueth and steeeth men alwaye to all good woꝝ.

¶

hys

The spyke chapytre.

kes for god only/alone regarding his wyl
and pleasure. 7. That we might be his
owne to the prayse of his glory/ for what
ende god hath chosen vs & made the word
of god to be preached to vs/surely for this
ende/that we shuld haue faith/receiue þe ho
ly spirite/& be made sure of goddes fauour
towards vs and that he loueth vs/& that
we shulde glorify hym agayn/by faith/by
loue to hym & to our neyghbour to do the
workes of god comaunded vs to do in the
holy scripture in our vocacyon and cal
lynge and that only for god/& haue no re
specte to our selfe. Thus we maye heare/
knowe what frute cometh of the worde
of god preached/þ is to saye/ throughe the
holy spirite is gyuen/ certantye of goddes
fauour/ knowlege of goddes wyl/& of our
offyce and dutye bothe to god and also to
our neyghbour and lyfe euerlasting.

Wherfoze also in so muche as
I haue hearde of the fayth which
ye haue in the lozde Iesus & of your
loue vnto the sayntes/ I cease nat
to gyue thanks for you / & make
mentyon of you in my prayers/ þ
god of our lozde Iesus Christ &
the

The fyfte chaptre.

the father of glory may geue vnto
you the spirite of wilddome / & open
vnto you þ knowlege of hym selfe
and lyghten the eyes of your vn-
derstandynge that ye may knowe
what is the hope of your callinge
and what the ryches of his glory-
ous inheritance is vpon þ saintes.

Saynt Paule here sheweth þ offyce of
one christen man toward an other / that is
is to geue thanks to god for fapth / hope /
charyte / other gyftes spirytual geuen to
other of god. And in this he teacheth chr-
stien men what they shulde do when they
heare that þ^e worde of god is puerly & tru-
ly preached without all dregges of mans
inuentyon dreames / or phantasyes / and
that other receyue fapthe and exerceise the
workes of charyte to the pore people / that
they shuld geue laude prayse and thanks
to þ lord for it / to desyre of god that they
may continue in the truth & go forward in
it / and encrease euery day more and more
in all godly knowlege and spirytual wys-
dome that they maye knowe what is the
hope / that is to saye the thyng that they

L. 2.

hoped

The fyrste chapitre.

hoped for / whiche is the heuenly inhery-
taunce whiche they hope and loke for, to
whiche god hath called them / these be the
dutyres of a chrysten man one to an other
to wyshe and desyre of god / and nat to be
sozr that so muche spirytual knowledge of
God be shewed to the rude and ignoraunt
people as is now shewed in our tyme.

And here Saynte Paule reprooueth those
that be sozr that there is so muche know-
ledge of goddes worde shewed and opened
to the symple people as is / it checketh al-
so all them that dyswadeth the laye peo-
ple vnlarned / from the hearynge of the
worde of god from the reacyng of it / from
the study of it. 2 2. Vertue can nat be byd
where somer it is but it wyl be known
although they wolde it shuld nat be know-
en that do vertuously to auoyde prayse of
men / as the sayth and charyte of these E-
phesians came to Paule in prizon / for the
whiche Saynt Paule praysed them / and
vertue shal not lacke his prayse or reward
in this worlde / or at the lesse in the worlde
to come. 2 3. Saynt Paule commendeth
these Ephesians / nat for theyr goodly tem-
ple / nor yet for their noble worshyppinge
of Diane / nor yet for their religyouse men
called of dyuers sectes / and of dyuerse ba-
ptyss

The fyrst chapytre.

Dyces / for they goodly syngynge in the
squares / or they organes and playng in
their churches / or for other goodly ceremo
nies / nor for their tapers / torches / carued
paynted / or gylded Images / or for they
goodly greate belles or multitude of mas
ses or suche lyke / but for they sayth in Je
sus Christ / and their charyte to the poore
people that hathede neede of helpe and so
sour. And Paule comendeth them nat be
cause he wolde make them proude / but be
cause he wolde prouoke them to go for
warde and continue in faythe and chary
te / and encrease them euery day more and
more / and that they shulde knowe good
workes nat to lacke his reward with god
in the world to come. 4. In this prayce
he teacheth vs what thynges we shulde
desyre of god in our prayers / that it wolde
please God to gve vs the spirite of spiry
tuall wysdome and knowledg / that we
myght be lyghtened with all godly know
ledg / that we myght knowe howe ryche
is our hope in the thyng we hope for / the
heauenly inheritaunce / vnto the whiche
Christ hath bought vs with his precious
bloude shed for vs / of this place we maye
learne that we can not knowe what is our
hope / glorie / and inheritaunce whiche we

The spirite chapter.

loke for after this present lyfe/except that
God shewe it to vs by his spiryte of wys-
dome and knowledge / and open our eyes
that we may see and perceyue it. And to
obtainne this spiryte of God / and that we
maye every daye increase more and more
in this diuine knowlege / saynt Paule mo-
neth vs to praye to god which alone doth
geue this spiryte. This place maketh a-
gaynst them that wolde the ignorant sym-
ple people shulde haue no furder knowlege
of god then be conteyned in the pater no-
ster / and to be contented with that know-
ledge / and desyre no furder / but to leue to
the diuynes the furder knowlege in the
scriptures of god / but let suche blynde gy-
des and ignorant teachers put away theyr
blyndnes and ignorance / and learne bet-
ter knowlege of god / desyre it in saythe by
prayer / by study / by hearyng and reading
of holy scriptures / that they may increase
in more knowlege and teache other bet-
ter to seke for more knowlege / that they
may come to the more knowlege of god
and of the celestyall kyngdomme / whiche
thynges they know better the more know-
lege they haue in the holy scriptures of
god. Also saynt Paule sheweth here that
saythe / charyte / knowledge of godly wys-
dome

The fyrste chapter.

Some may be encreased in sayntes lyuing
here in this world/ and therfor he exorteth
euery man to encrease theyr saythe/ theyr
charite/ theyr knowledge/ in the which he
sheweth that there is no man so good but
that he maye be better & encrease in good-
nes/ in the whiche he exorteth euery one
to encrease/ & euery day be better & better.

And what is the excedyng gret-
nes of his power toward vs which
beleue accoꝝdyng to the working
of his myghty powꝛe whiche he
wꝛought in Chꝛist when he rayled
him vp from the deade and set him
on his ryght hand in heuenly thin-
ges aboue al rule/ powꝛe/ & might
and doynynatio and aboue al that
maye be named / nat onely in this
worlde/ but also in þe worlde to coe
And hath put all thynges vnder
his fete / & hath made hym aboue
al thynges / þe head of the congrega-
cyon whiche is his body & the ful-
nes of hym that fylleth all in all.

The fyrste chapitre.

The Apostle goeth forth with his pray
er for these Ephelyans and desyretb God
that they myghte knowe by the spirite of
wisdome and knowledge of god that they
myght knowe the excellent power of god
whiche god hath declared myghtely in the
raisynge by his sonne Iesus Chryst from
deathe to lyfe/ and made him to syt on his
ryghte hande aboue all heauenly powers
In Chryst was shewed the excellent pow
er of god/ aboue all thynges/ whiche pow
er god wyl shewe to them that beleueth.

2. He sheweth here the glozy of Chryst to
be aboue all the powers / domynions/ or
potestates in heauen that we shulde put
out truste in Chryst/ whiche wyl exalte to
that place where he is al them that beleue
in him and thynketh to come there where
Chryst is on the right hande of the father
onely by Chryste/ and nat by theyr owne
merytes or deseruinges and to put men in
a suretye of that thyng Chryste hym selfe
was exalted from deathe to lyfe eternal.

3. The power and the glozy of Chryst is
shewed in that he sytteth on þe ryght hande
of the father in heauen aboue all powers
rule/ dominyon/ potestates/ and vertues/
and aboue all names that is in this world
or in the world to come/ and all thynges
are

The fyfte chapter.

are subiected to him and vnder his domynion and power/ and he is the heade of the congregatyon whiche is his body. Christ is the heade/ in whome consisteth the perfection of the hole bodye and he that maketh in the bodye all thynges partycyte.

4. This place reproveth the Bysshoppe of Rome and all his decrees that maketh hym heade of the Church of Christ/ for the hed of the church of Christ is nat the byshop of Rome/ but Christe whiche maketh all thynges vnpartyte partite/ & princes & Kinges in their kingdomes worldly / be as heades of theyr subiectes vnder Christ to se every one be in right order/ to goddes wyll and pleasure/ and that every man in every state and degree do his duty after his calling/ for to the Kinges/ Princes/ and other superiour power/ it becometh everyman to be obedyent/ and from their power can no man exempte any of these subiectes by any profession of man/ wherefore byshops of Rome exempting religious men from due obedience to their Kinges and Prynces haue done against goddes lawe and saynt Pauls doctrine. Ro. 13. 1. Pe. 2. Hebr. 13. whiche places commaundeth all subiectes to be obedient vnto the hye powers / for they that resiste

A. 5.

powers

The seconde chapytre.
powers/they resyst the ordynance of God
and these that resyste the ordynance of
God they take to them selfe Judgements
and dampnacion. Ro. 13.

The seconde Cha-
pyter to the Ephe-
sians.
(. . .)

And quickened you also
when ye were deade
throughe trespass and
synnes / in the whiche
in time past ye walked
accoꝝdyng to the course of this
worlde / and after the pꝛynce that
ruleth in the ayꝛe / namely / after
the spiryte whiche nowe woꝝketh
in yꝛ chyldzen of vnbeleue amonge
whome we also had our conuersa-
cion in tyme paste in the lustes
of our fleshe and of the mynde and
moꝝe naturally the chyldeꝛne of
wrathe

The seconde chapitre .

W^hath euen aswell as other .

The Apostell comparcth the state of these Ephesians that they were in nowe when he wrote this Epistle to them; with the state & condicion of lyfe that they were in before Ch^ryst had called them to sayth by his word preached amonge them/ that by the remembraunce of it/they might be prouoked with moze gladnesse and hartie loue to prayse and laude God / and gyue hym hartie thanks that it hath pleased hym to call them from darknes to lyght from ignoraunce to knowledge/ from syn to iustyce from deathe to lyfe / he saythe whan you knewe nat Ch^ryste / you were deade by trespaces and synnes/beholde in what case they be in / knowe nat Ch^ryste and his holy worde/by trespaces and synnes he vnderstandeth all manner of vices and synnes / whether they be in thought w^hill/acte/ or in outwarde dede/when they knewe nat Ch^ryste they were deade by synnes / nowe they knowynge Ch^ryste do lyue / and be called from deathe to the lyfe of grace and of glo^rye eternal/before they walked in vyce and in synne / nowe they walke in grace and in vertue / before they walked after the maners / lustes and pleasures of this worlde / that is to saye/
after

The seconde Chaptyre.

after the lustes of the fleshe/ the lustes of
the eyes/ and prouder of lyfe. 1. Job. 2.
Nowe they walke after the good wyll of
god and after godes pleasure/ before they
folowed the pryncce of the ayre and was o-
bedyente to his wyll (this pryncce of the
ayre is that euyl spiryte that woꝝketh in
sturdy/ frowarde/ and disobedyent person-
nes to goddes wyll and that doth nat be-
leue God) but nowe they walke after the
wyll of god the father of our Lorde Iesus
Chryste lorde of heauen and earthe whose
spiryte bryngeth and leadeth to all good
workes of God/ who is he that knoweth
he is called from synne/ death/ hel/ & eter-
nall dampnation/ to iustice/ lyfe/ heauen/ &
eternal ioy and blisse/ & wyll nat giue than-
kes laude and praise to him that brought
hym to this ioye and felicitye? Truly I
thynke no man/ but he wolde gꝑue greate
thankes whan he remembreth the bene-
fites of his callunge/ and for that cause
saint Paule here compareth these two sta-
tes to gether that euery one of vs may re-
member in what case we were in before
Chyriste called vs to his knowledge by his
worde/ for as these Ephesians were/ so
were we/ and the same thyng he wyrteth
to them he wyrteth to vs / it agreith aswel

The seconde chapytre.

to vs as to them / and all one tyng / as
touchpuge our state.

1. This place sheweth that al men that
came of Adam to be subiecte to synne / and
for synne worthy eternall death / none a-
ble to deliuer them selfe from death and
dampnation / of the which we may learne
that no man by his owne nature / myght /
power / or fre wyll / cansaue hym selfe from
death and hell / but who someuer be saued
that they be saued by the only grace of god
and nat by theyr owne merites / or by the
merites of sayntes departed.

3. You see what foloweth syn / death / &
punishment foloweth syn / as the rewarde
for synne / and that these that wante the
grace of god can nat but fall to synne / and
go from one synne to an other / and walke
after the lustes of the fleshe / and applye
them selues to the wyll of þe deuyll which
worketh in euyl men and prouoketh to al
vnhappynes byce / & syn / as these Ephe-
sians dyd before they were called by the
worde of god to sayth & to knowe Christ.

4. In euyl men worketh the pryncce of
the ayre which is the deuyll that cutyseth
alwaye to euyl / and to do the workes of
the deuyll. The deuyll is called the pryncce
of the ayre / nat bycause he hath dominy-
on and

The seconde chapytre.

on and powre to rule the ayre at his pleasure or wyl/ for that to god doth pertayne/ but that he hath power only of cypyl men that lyueth here in the ayre & gyue them selfe to serue the deuyl rather then God/ and many mo there is that serue the deuyl then god / for there is many mo vnfaithfull then faithfull/ mo synners then good lyuers/ mo that folowe the honours of the worlde / the pleasures of the fleshe / then that truly scrueeth god by true faith and faithfull workes of charyte commaunded in the scripture / mo that abuse the gooddes of the worlde then that vse them as they shulde do/ of all abusers of goodes of the worlde the deuyl is the pynce and captayne/ for they do the wyl of the deuyl so we maye learne of whome the deuyl is pynce/ & what he maketh his seruauntes to do / workes of darcknes / and deathe / and where he vseth his power/ here in the ayre where as cypyl men lyueth folowynge the lustes of the fleshe/ worldly honours/ and pleasures of men/ sekinge theyr owne pleasure more then goddes glorie / or the profyte of theyr neyghboure.

5. Amonge whome we also had our conuersation/ as he shulde say/ nat only you Gentiles were deade by syn/ going frome
one

The fyfte chapytre.

one synne to an other doyng the wyll of
the prince of δ apre/ but also all we Jewes
were dead by sinne/ & had deserued euertla-
synge death for our syn & worthye to haue
bene for euermore excluded p^e kingdom of
heauen/ wherefore insomuch δ we with you
be delyuered from syn/death/hell/ & eternal
dampnacyn/ it is is nat to be imputed to
our merytes or deseruinges but only to p^e
goodnes of God/ to whome we Jewes
gyue thanks & glorifye god for it/as you
Gentyles / for God by his sonne Iesus
Christ hath delyuered vs all from death.

6. Men that be out of the fauor of god
walke frome one synne to an other/do the
lustes of theyr fleshe / and of theyr owne
wyll contrary to the wyll of god/ here we
maye learne what we can do of our selfe/
lesse to our owne myghtes and powers yf
we lacke the grace of God/ surely we can
do nothing elles but sinne/ and folowe the
desyres of our corrupte fleshe/as adultery
glotony/drunkennes/Enuy/malyce/ran-
sor/hatred/pride/couitousnes/error heresy
Idolatre/ & other suche lyke of the which
commeth death & eternal dampnacion.

7. And were naturally the chyldren of
wrath aswell as other. Saint Paule ex-
iolethe the Jewes nothyng aboute the
Gentyles

The seconde chapytre .

Gentyls as touchyng health iustifycacyon and lyfe euerlastyng / but maketh the Jewes and the Gentyles equall shewing them both by their owne nature to be children of wrath and of dampnacyon that all prayse and gloze myght be gyven onely to God for our iustifycacyon / forgyuenes of synne / and the gyfte of lyfe euerlastyng in ioye and blysse : and no parte ascribed to man to mannes myght or power merites or deservynges .

But god which is ryche in mercy throughe his greate loue wherewith he loued vs / euen whan we were deade in synnes hath quyckened vs with Christ (& for by grace are ye saued) and hath rayled vs vp with hym / and set vs vp with hym in heauenly thinges throughe Christ Iesus that in tymes to come he myght shewe the excedyng ryches of his grace in kyndenes to vs warde in Christ Iesu.

The Apostle now sheweth howe that bothe the Jewes and the Gentyles deade by syn

The seconde chapter .

by synnes haue opteyned lyfe nat by thei-
rowne merites / but onely by the grace of
god / and that whan all hope of lyfe was
passe after mannes iudgement or by the
myght of manes nature: for howe coulde
there be any hope of lyfe of them whiche
were by nature the chyldren of the wra-
the of god / and condēned to deathe. But then
god whiche is by nature good / gentyl and
mercypfull / & ryche in mercy. Of his greates
charite and loue towarde vs hath resto-
red vs deade by synne to lyfe agayne by
Jesus Christe / and that nat of our good
workes / but frely and for Christes sake
only by whome is our lyfe. The goodnes
of god in this poynt is more to be noted
towarde vs. That he hath loued vs whan
we were his enemies euill & wycked syn-
ners that then he wolde nat suffre vs to
peryshe in our synnes / but hath deliuered
vs frome deathe to lyfe to be heyres of his
kyngdome . 2 . And that he wolde make
vs sure of perpetuall healt he and lyfe .
He sayeth that god hath quykened vs &
raysed vs agayne with Christe and made
vs to lyt amonge the heauenly company
with Christe / and that by the onely mercy
& grace of god by the which we are saued.
Here the Apostle speketh in the tyme past

The seconde chapytre

for the tyme to come / for the certayntie of
the thyng to come by Christe. And leaste
anye shulde be wauerynge in hope or
doubtfull of the promysse of God to be
fulfylled as at mannes promysse. God
wylleth that men shulde be as sure of his
promysse (as yf they were receyued in dede)
by fayth and hope of them / whiche hope
is neuer disceyued. ¶: * : ¶

3. The raylyng vp of Christe from death
to lyfe maketh vs sure that we shall aryse
frome deathe to lyfe. Yc we whiche are in
this laste tymes in the whiche thyng is
shewed the ryche grace of god / and his
myghty power to all the worlde and for
all tymes.

¶: F O R by grace are ye saued
throughe fayth & that nat of your
selues, for it is the gyfte of god,
nat of woꝝkes, lest any man shuld
boste hym selfe. For we are his
workmanshype created in Christe
Jesu vnto good woꝝkes, to the
whiche god ordeyned vs before
that we shulde walke in them.

¶: Here we may lerne of Paule of tymes
yf nebe

The seconde chapytre.

If nedde be to expete one thyng which we wolde haue surely knowe / and prynced in mennes hertes / specially this thyng / that our saluation cometh nat of our selfe / of our workes or merites of man / but onely of the grace of god throughe faythe. In the which wordes saynt Paule reproveth all the that thynke our iustification dothe come by other thynges then by the grace of god & by Christe: as by prayers/beades halowed at Syon/by masses of Scala celli/by rosaries of our Lady/by saint Francis gyrdle/cote/coule or habit/hose / shoes or botes/gyrdles/purse or knyfe/matyns masses or evensonge / or any other suche lyke without the grace of god & without faythe: of the which cometh lyfe everlastyng.

2. To sayth in the scripture is attributed our iustification / nat because fayth is the autho: of our iustification. For the autho: of our iustification is Christe / but iustification is attributed to fayth because faythe receyveth the mercy of god & beleueth the promysse of god made to iuste men and beleuers to be fulfilled. So faythe is the organe & the meane by the whiche we perceyve our iustification to come of the only mercy of god / and it maketh vs to beleue the scriptures that shewes that we are ius-

The seconde chapytre.

Justified by grace throughe saythe without
all workes. Good workes go nat before
sayth, but they folowe sayth and our iusti-
fication by saythe & maketh vs certayne
that we be iustified as shalbe (god willing)
more playnly here after declared.

3. Al be it that we be iustified by saythe &
knowe we haue our synnes forgiven of
goddes goodnes throughe saythe / yet we
haue no cause why we shulde gloze in our
selfe. For saythe is nat of vs / but it is the
gyfte of god & nat the worke of our power
as sayth saynt Paule. 2. Corin. 3. we are
nat able of our selfe to thynke any good
thought / as of our selfe ; but all our habi-
lute is of the lord. Also saynt Paule to the
Rom. 2. sayeth . yf by grace we be saued
nowe it is nat of workes / for grace is then
no grace : but yf it be of workes nowe it
is no grace. ☞ : * : ☞

4. Nat of workes leaste any man shulde
boste hym selfe. Our healtbe & iustice is
nat of any workes. For yf it were of wor-
kes / then myght men boste them selfe in
theyr workes : but man hath nat where in
he may boste hym selfe. For what haste
thou o man that thou haste nat receyued
and yf thou hast receyued / why doste thou
gloze / as thoughe thou haddest nat recey-
ued it

The seconde chapter.

ned it. Therefore he that wyl glory let hym
glory in god / of whome cometh redēption
iustification / healthe / saluation and lyfe
euerlastynge in blyss.

¶ But some parauesture wyl say. Yf our
workes do nat iustify vs / we wyl do no
good workes / or what shulde it profite vs
to do good workes yf by workes we be nat
iustified? To this saynte Paule here ma-
keth answer sayenge / that we are the crea-
tures of god made to do good workes /
whiche god hath prepared that we shulde
walke i them. So we may nat cease from
doynge of good workes / althoughe good
workes do nat iustify vs. For good wor-
kes are to be done to the glorie of god / &
without blasphemye of god. It is blasphe-
mye to god to attribute to workes that is
to be attributed and gyuen onely to god.
It is to be ascribed onely to god our iusti-
fication / our saluation / forgyuenes of syn-
nes and lyfe euerlastynge. wherfore good
workes are nat to be done for this intent
that they shulde iustify vs / deserue the
grace of god / take awaye synnes & brynge
lyfe euerlastynge by reason of the worke in
it selfe. But good workes are to be done of
christen men to shewe & declare our fayth
to vs and to al the worlde. To declare our

The seconde chapytre.

Justified by grace throughe saythe without
all workes. Good workes gonat before
sayth/ but they folowe sayth and our iusti-
fication by saythe & maketh vs certayne
that we be iustified as shalbe (god willing)
more playnly here after declared.





3. Al be it that we be iustified by saythe &
knowe we haue our synnes forgiven of
goddes goodnes throughe saythe / yet we
haue no cause why we shulde glozy in our
selfe. For saythe is nat of vs / but it is the
gyfte of god & nat the worke of our power
as sayth saynt Paule. 2. Corin. 3. we are
nat able of our sealse to thynke any good
thought / as of our selfe : but all our habi-
lute is of the lorde. Also saynt Paule to the
Rom. 2. sayeth . yf by grace we be saued
nowe it is nat of workes / for grace is then
no grace : but yf it be of workes nowe it
is no grace. ☞ : * : ☞

4. Nat of workes leasse any man shulde
boste hym sealse. Our healtbe & iustice is
nat of any workes. For yf it were of wor-
kes / then myght men boste them sealse in
theyr workes : but man hath nat where in
he may boste hym sealse. For what haste
thou o man that thou haste nat receyued
and yf thou hast receyued / why doste thou
glozy / as thoughe thou haddest nat recey-
ued it

The seconde chapter.

ned it. Therefore he that wyl glory let hym
glory in god / of whome cometh redēption
iustification / healtbe / saluation and lyfe
euerlastyng in blyss. ¶ But some parauesure wyl say. Yf our
workes do nat iustify vs / we wyl do no
good workes / or what shulde it profite vs
to do good workes yf by workes we be nat
iustified? To this saynte Paule here ma-
keth answer sayenge / that we are the crea-
tures of god made to do good workes /
whiche god hath prepared that we shulde
walke i them. So we may nat cease from
doynge of good workes / althoughe good
workes do nat iustify vs. For good wor-
kes are to be done to the gloire of god / &
without blasphemye of god. It is blasphe-
mye to god to attribute to workes that is
to be attributed and gyuen onely to god.
It is to be ascribed onely to god our iusti-
fication / our saluation / forgiveness of syn-
nes and lyfe euerlastyng. Therefore good
workes are nat to be done for this intent
that they shulde iustify vs / deserue the
grace of god / take away synnes & bryng
lyfe euerlastyng by reason of the worke in
it selfe. But good workes are to be done of
christen men to shewe & declare our fayth
to vs and to al the worlde. To declare our

The seconde chapitre.

loue and kyndenes of our herte towarde
god for hys benefites geuen to vs. To make
our callinge certayne and sure so that we
myght do the wyl of god / and auoyde his
displeasure bothe in this worlde & also in
the worlde to come. 1. Corin. 2. That we
myght shewe our redynesse to do the wyl
of god that we myght prouoke other men
to glorifye god with vs. Math. 5. That
we myght agree to our creacyon / & profite
other men in goodes & gyftes geuen vs
of god for that ende. And that we shulde
be alwayes to the gloze of god with out
faute before hym by loue. Ephe. 1. For
these causes & diuerse other / good woikes
are to be done.    

6. Some parauenture wyl say. If good
workes do nat iustify vs / take nat away
synne & geue euerlastyng lyfe. wherfore
in the scriptures is iustificatiō / forgiuenes
of synne and lyfe eternall attributed to
good workes so after To thys I answered
that scripture oftymes speaketh after the
maner of men. The father oftymes enty-
seth his sōne to do his wyl by promyse of a
rewarde. So the scripture speaketh after
the maner of fathers or of men where as
it promisetb iustification / forgiuenes of
sinne / & lyfe euerlastyng to them that kepe
the

The seconde chapytre.

the cōmandementes of god that be sayth-
full: as Christe sayeth Math. 18. If thou
wylle entre in to lyfe kepe the commaūde-
mētes of god. Here the scripture speaketh
after the maner of men entisyng euer
man to kepe goddes cōmaūdemētes/pro-
misyng them a rewarde, if they kepe god-
des cōmaūdemētes. He meaneth nat here
that the keepyng of the cōmaūdemētes
deseruethe lyfe euertlastyng: but rather that
lyfe euertlastyng is frely geuen to thē that
kepe the cōmaūdemētes of god/and they
may be sure of lyfe in ioye & blyss to come
that kepe the commaūdemētes. And they
that kepe nat goddes cōmaūdemētes may
be sure they shal haue no lyfe in the worlde
to come / but shalbe dampned ppetually in
hel. Furthermore wher as the scriptures
do apere to geue to workes forgeuenes of
synnes. The scriptures speaketh of suche
workes that be done in fayth/ which hath
alway annered forgeuenes of synnes/nat
for the workes sake/but rather for the fayth
that they were done in/bycause they that
worke these workes were iustified before
god through fayth before they dyd worke
fynally some tyme in the scripture iusti-
ficacyon is attributed to workes/ because
workes declareth men to them selues and

The seconde chappre.

so other that they haue a true and lynely
saythe by the whiche they be iustified be-
fore god. And so iustification of workes is
the declaracyon of a true saythe/and so is
iustification take some tymes in the scrip-
ture as in James . 2 . & Luce . 16 . where
Christe sayeth to the Phariseis . You are
they whiche iustify your selues before
men/god knoweth your hertes .

7. we be the creatures of god ordinated to
do good workes. Here in these wordes two
thyngs we be taught. fyrste is that we be
the creatures of god & his workemanship
made of him. Of the whiche we may fully
persuade to vs the loue of god/for no man
hateth his owne worke but loueth it and
wyl nat suffer it to peryshe / and if we be
the worke of god(as we be i dede)we may
nat be proude agaynst our maker or be dis-
pleased with hym sayeng why haste thou
made me after this fashyon or that fashyō
it is nat mete that the pot shulde say to the
potter/why hast thou made me to this vse
or that fylthy vse/and another that deser-
ueth no better then I to be had in honour
& glory/of this thyng there is none other
cause to be true but the wyl of the potter/
and it is conuenient that every pot shulde
be content with the wyl of the potter/and
nat that

The seconde chapitre.

nat that he shulde murmure agaynst the
potter that hathe preferred another be-
fore hym sythe the pot is in nothers det /
and both pottes haue that that they haue
only of the wyll of the potter. The seconde
thyng is that we shulde learne to knowe
for what ende we were created of god / that
is to say / nat that we shulde be ydle or lyue
euyl and folowe the pleasures of our fleshe
or of the worlde / but that we be created to
do good workes & suche workes nat as we
thynke good to vs but suche as god hathe
ordynated that we shulde walke in them.
And here he exorteth men to good workes
leaste any shulde thynke saythe sufficient
and cōdemne good workes / good workes
I meane suche as god hathe appoynted
vs to do by his holy worde and nat suche
workes as men leupnge goddes worde
hathe appoynted to serue and please god
with all. And here in thys place maye fall
away pylgrymages / offerynges of cādels /
gyldeyng of ymages / and religions of mē /
whiche be workes nat instituted of god but
of man and inuented of man without god-
des worde / for the whiche voluntary wor-
kes many haue contempned and leste on
done the workes cōmaunded of god / and
preferred wyll workes aboue them.

D. v.

s. He

The seconde chapitre.

8. He moueth vs here nat to stande still
whē we haue done one good worke/ but to
go forwarde from one good worke to ano-
ther apoynted of god and nat of our selfe of
our good intēte thought of vs to honour &
please god with all/ when we can nat tell
whether god wyl be honoured after that
way whiche we haue pimagined to honour
him. For hys honour dothe nat consist in
workes founde out by men/ but in the wor-
kes appoynted in the scripture. For if all
our newe founde workes were taken a-
way no parte of the workes assygned by
God in the scriptures shulde be taken
away. I meane if al pygrymagy to payn-
ted stockes/ or stones/ all gyltyng of yma-
ges/ all offering by of candels/ al monkes
& freers/ al masses of Scala celi/ al trental
masses were taken away / no parte of the
workes comaunded by god shulde be take
away / no parte of goddes glozy shulde be
mynished / but rather promoted and set
forwarde. For these workes founde by man
hathe hyndered muche the true honour of
god that god hathe nat bene truly hono-
red as he shulde be in spirite & in trewthe/
these wyl workes hathe letted many to do
theyr charite where they shulde haue done
to the poore people (bought by the precious
bloude

The seconde chapitre.

bloude of Christe) whiche hathe had nede
of the helpe of man. Also in that saynte
Paule exhorteth men only to do the wor-
kes that god hathe comaunded in the scrip-
tures and wylleth that we shall walke in
them and go forwarde in them & encrease
more & more / me thynke in these wordes he
teacheth workes comaunded of god to be
sufficiēt to opteyne lyfe euerlasting if none
of our newe foude holy dayes or our wyll
workes inuented of our good zeales onely
without goddes worde be put to the wor-
kes of god / we adde to the workes of god
many workes of mānes inuēcion / as who
shulde say goddes workes were nat perfect
excepte man shulde put to some thyng to
make the perfect / as god coulde nat gye
vs healt he and lyfe euerlastyng / excepte
that we of our blynde zeales shulde put to
some thyng of our addicō. I do nat speke
here agaynst any godly cpyll ordynaūce
or any godly ceremony yet vled or may be
vled in tyme to come that be made to set
furthe goddes glory / or for any descent or
comely ordre to be had amonges men in
the worlde / or for any polytyke ende to be
vled amonges christen men as charite re-
quyeth the glory of god better promoted
and his worde more regarded and set by /
and

The seconde chapitree.

and the charite of the christians more encreased to the cōmoditye of all good men.

¶ Wherfoze remembze that ye (whiche afore tyme were Gentyles after the fleshe and were called vncircumcision of them that are called circūcision after the fleshe whiche circūcision is made wth hāde) that ye at the same tyme were without Chyiste and reputed aliaūtes from the cōmon welthe of Israel, and were straungers from the testament of p^{ro}mes, therfoze had ye no hope, and were without god in this wo^{rl}de.

¶ To this place saynt Paule hathe spokē generally of the grace g^{yu}ē to al mē now begynneth he to speake of the grace of god g^{yu}en more specially to the gentyles when it pleased god ouely of his goodnes and nat of the merites of the Gentyles to call them to grace & to sayth whiche inscribeth thesa and here the apostle teacheth all preachers after that they haue shewed the general grace of god g^{yu}en frely to al

men

The seconde chapitre.

men to apply the grace or the benefites of god more specially to peticuler men / as to them to whom it is spokē to byng the to the remembraunce of the benefites of god towards the to geue god thanks for the by the knowledge of whom came al goodnes / after the example of S. Paule here in the place which applyeth the grace of god giuen to the Gētyles / to these Ephesiāns.

2. He moueth these Ephesiāns to cal to theyr remembraunce the state of lyuynge they were in before the grace of god / and the state they be in now after the grace of god giuen them / whiche thyng if they do they wyl with gladnes geue harty thanks to god and gloryfy hym for his goodnes and shewe them selfe thankful to god by all redynes to obey and do goddes commaundementes.

3. He sheweth what they were before the gospel was preached to them / and before they had receyued saythe in Iesus Christ firste he sayeth that they had an odious name hated of al good men / that is to say / they were called Preputians which was amongst the Iues as opprobri⁹ a name as is amongst vs christen men / a Turke or a Sarazyn or vn christened. And the Iues eschewed the company of the Preputians

The seconde chapitre.

putians and wolde neyther eate dryncke
nor speake with the Preputians and ab-
horred theyr company as we do the o-
ther people or Pagans / and he that
wolde vse the company of the Prepu-
tians was abhorred of the Iues / as they
were angry with Peter that had preched
at the comaundement of god to the Gen-
tyles. Actes. 1. 8. 2. but now we haue an
holy name lauded & magnified of all good
men / and also of god the father. Also be-
fore you were without Christ / that is nat
that Christ was nat your sauyour and re-
demer promysed / but that you knewe nat
Christe to be your sauyour and redemer
promysed as well to the Gentyles as to
the Iues / as apereth in the promyse made
to Abraham / that in his seide Hulde al the
Gentyles be blessed / and that Christ was
the expectation of the Gentyles / but this
mystery was hyd frome the worlde vnto
Christes incarnation that Christe Hulde
be a sauyour to all men bothe to the Iues
and to the Gentyles. This mystery was
knownen to some bothe of the Iewes and
Gentyles / but they were very fewe in com-
paryson to them that were ignorant or els
it may be sayde that the Iues and the ge-
ntyles that were faythefull and beleued in

Christe

The seconde chapitre.

Christe to come the onely sauour of the worlde/by the whiche saythe they were saued that they knewe nat whan Christe shulde come/after what maner/howe/and by what meanes he shulde redeme & saue the worlde from euerlastyng deathe/so the Gentyles was counted without Christe that amongst the Gentyles the knoweledge of Christe was nat so comon before Christes incarnatiō as it was after. whā the gospell was preached equally to the Gentyles as to the Iues. Also the Gentyles was counted alienates from the comon wealthe of Israel/that is to say they were as foryners hauyng no clayme ne tytle to any prophete or comodite gyuen or promysed of god to the Israelites that they had or professed. Here he taketh his similitude of aunceyty that hath the priuileges and greate comodities graunted to them whiche the Cytyzens haue enioye and possesse/straungers and foryners haue no parte of these comodities that the cytyzens haue/this priuilege of the which is spoken here is the inheritaunce of the kyngdome of heauen whiche was promysed to the saythfull that kepte goddes cōmaundementes as well of the Gentyles as of the Iues / although the Gentyles coulde nat

The seconde chapitre.

nat challenge it by no tytle gyuen to them
as yet whā the gospell was byd from thē.

4. And were straungers from the testamēt of promyse / as who shulde saye / the promyses of lyfe cuerlastyng was straūge to you / you knewe nat & they perceyued to you / you coude clame nothyng of the lyfe nor inheritauce in heauen . Also you were without hope of lyfe to come and watyng god in the worlde / nat that they wanted God / or thought there was no God / but that they beleued nat in the true god / and thought the god of heauen nat to be theyr god / a gentle / meke / good / and a mercyfull god / theyr sauyour and redemer without al hope of lyfe to come in the other worlde
Thys was the state of these Ephesians be fore the gospell was preached to thē by the apostles and by other after Christs incarnation.

5. In that the apostle speaketh of the cyrcumcision of the fleshe to whom the name of preputiō was odious / the apostle sheweth two maner of cyrcumcisions / one is in the fleshe another is in the spirite or in the herte / all the Jewes was cyrcumcised in the fleshe / but nat cyrcumcised in the herte / for there was many vnfaithfull Jewes rebelles to god murmuring against him

The seconde chapitree.

him disobedient to hys cōmaundementes
whiche althoughe they were cyrcūcised in
the fleshe yet in the spirite and in the herte
they were nat cyrcūcised. Amonge the
Gētyles that neuer harde of Chyste none
was cyrcūcised in the fleshe/ but dyuerse
was circūcised in spirite and in herte/as
all they of the Gentyles that beleued in
god was obedient to hys worde as was
Naaman/Cyr^o/Abimelech/Jetro father
in lawe to Moyses / and other mo of the
Gentyles/ That some of the Gētyles be
cyrcūcised in the fleshe but cyrcūcised
in spirite & in herte / and was of the electe
people of god to saluacyō/we may gather
that there maye be of the electe of god a-
mongest the Turkes & Pagans although
they haue nat our outwarde christian pro-
fession as was amongst these Gentyles
some better christians then was man a-
mongest the Jewes. Also me thynke the
apostle in these wordes that he sayeth some
were cyrcūcised i the fleshe checketh some
of the Jewes cyrcūcised in the fleshe but
nat in the spirite. whiche was nat to be
preferred before the Gētyles/and in these
wordes he checketh some amongst vs that
be worse in lypynge then the Turkes or
Pagans/whiche thyng is a greate shame

E. i.

to all

The seconde chapitre.

to all suche euyl and vnfaithful christians.

B V T nowe ye that be in Christ Iesu, and a fore tyme were farre of are nowe made nye by the bloude of Christe.

Before these the apostle hathe shewed the state of these Ephesians & of all Gentyles before they receiued fayth/that they had an odious name that was in hatred/they were called vncircumcised preputians/without Christe/aleautes from the comon wealthe of Israell/straungers fro the promyses of god that promysed lyfe/without hope of lyfe/wantynge god in the worlde/people gyuē to ydolatry/followynge al pleasures of the fleshe/ynozant of god. Nowe he sheweth that they be deliuered from that vngodly state and be receyued amongest the people of god as of thē by the grace of god only/through fayth i Christ.

2. By Christe you be receyued whiche were before aleautes/be made of the housholde and cytezens by the bloude of Christ shed on the crosse to saue all thē that were losse by synne; and that wyll beleue truly in Christe and knowe hym to be an hole sauour/& no botcher/or a parte sauour/ but an hole sauour/as I haue sayd before

For

The seconde chapitre.

FOR he is our peace, whiche
of bothe hath made one, and hath
broken downe the wall that was a
stop by twerte vs, and hath also
thorough his flesh put away the
cause of hatred (namely the lawe
of the commaundementes conteyned
in the lawe wyttē) that of twayne
he myght create one newe man in
him selfe, and make peace, and to
reconcyle bothe vnto God in one
body thorough the crosse, and so he
slew y^e hatred thorough his owne
selfe, and came and preached peace
in the gospel vnto you which were
a farre of, and to them y^e were nye.

Christe is our peace and our peace ma-
ker with the father/and howe he was our
peace here he sheweth. Firste in that he
made of two people the Iues and the Ge-
tyles one people to hym agreynge in one
thyng. s. in the true worshyp of god and
healthe by Christe. Secondely in that he
toke away the wal of debate/that is to say
the causes and the occasions of all streye

E. 2.

and

The seconde chapitre.

and controuersy by twene the Jewes and the Gentyles / whiche was the lawe as cyrcumcision/ceremonies and other sacrifices cōmaunded in the lawe to be kepte for a tyme to Christs comynge / whiche the Jewes styll desēded and wolde haue them kepte after Christe as they were before/or els they sayde no man coulde be saued/for without cyrcumcision they thought no man coulde be saued/and therfore they cōdemned the Gentyles vncyrcumcised/and thought they coulde nat be saued bycause they were nat cyrcūcised/but Christe toke away this contēcion and shewed that cyrcumcision was nat of necessity to saluaciō of the soule.

2. Christe hath taken away the lawe as touchynge the ceremonials and iudiciall lawes. Ye and the morall lawe also that it shalbe done no more for feare scrupll and bounde feare as in tyme paste / but that it shalbe kepte for loue onely to god. Christe hath taken away the lawe as touchynge the ceremonials and iudicials that it is nat now necessary to kepe them/but that heath may be without them/noz yet they are nat to be kepte vnder the payne of dānacyon of the soule. For lyfe cuerlastynge may be without cyrcumcision and other
suche

The seconde chapitre.

suche lyke ceremonial and iudicial lawes
whiche be abrogate and taken away / that
it is in a mannes liberty to kepe them or
nat kepe them. It is no vertue to kepe the
nor synne to omytte them. And contrary
it is no synne to do the excepte any shulde
haue lyke oppynion in them as the Jewes
had / that they thynke they muste nedes
kepe them or els they can nat be saued / to
thynke they be iustified by the keepynge of
suche ceremonial and iudiciall lawes and
shall optayne by the meanes of them for-
gyuenes of synne and eternall lyfe / in that
opinion to kepe these lawes is synne after
the gospel preached by Christe and his
apostles / as touchynge morall preceptes
Christe hath nat taken them awaye / but
that they shall nat be done for feare of the
lawe / for feare of hell / and the punyshment
therof / but for the loue of god / with al glad-
nes of herte.

3. That of thwayne he myght create one
newe man in hym selfe. For what ende &
purpose Christe abrogated the ceremoni-
als and iudicial lawes he sheweth / that is
that he shulde make of two people one peo-
ple eternall to him / that the one shulde nat
contemne the other / as the Iues contem-
ned the Gentyles before / and the Genty-

The seconde chapitre.

les the Iues but that they shulde agree in
one god **Christe** **Iesus** the sauyour of all/
and in the true worshyp and faythe by the
whiche bothe the Iues and the Gentyles
shulde be saued & iustified before God and
nat thozogh any obseruances of the lawe
that all men shulde knowe the lyfe and
healthe of man nat to be in cyrcumcision
but warde/ in ceremonies / in sacrifices in
inuencion and religyon oz merites of men
noz in the worshyp of ydoles/ noz in super-
stitiousnes of mānes religion/ but alone in
Christe that no man shulde reioyce in any
other but in the lorde and in the crosse of
Iesu Christe. Gala. 6. So **Christe** hath
reconcyled the Iues and the Gentyles ta-
kyng from them bothe/ parte of theyr plea-
sure/ from the Iues cyrcumcision/ ceremo-
niall and iudiciall lawes / from the Gen-
tyles idolatry and lechery. In the whiche
thynges bothe partes had greate pleasure
in/ so **Christe** hath reconcyled the Iewes
and the Gentyles in that he toke awaye
the hatred and the cause of theyr hatred.
So I thynke amonges vs nowe shall ha-
tred cease and we shall all be made one/
for the cause of our hatred is nowe ta-
ken awaye by the kynges mayestyes com-
maundement. The hatred that was amon-
ges vs

The seconde chapytre.

ges vs for the moſte parte was for the worſhyppynge of ſtockes / ſtones / blockes paynted and gylted / nowe theſe be taken away I ſuppoſe a greate parte of our hatred to ceaſe and charite to encreaſe to the glory of god and the profite of many.

4. Howe Chriſt hath reconciled vs ſynners to the fauour of the father agayne here is ſhewed that was by the croſſe / that is to ſay by Chriſte a full ſacrifice and a ſufficient oblation for al the ſynnes of the worlde / by the whiche oblation of Chriſts body ones offered vp for al ſynners / al were made parfit reconciled / had forgeuenesse of ſynnes & made beloued to god the father and heires of his kyndome by Chriſt that dyed on the croſſe for our redemption ſaluation / iuſtification and lyfe eternall.

5. And came and preached peace in the goſpell to you that were farre of / that is Chriſte preached peace and quietneſſe in the hertes of the Gentiles whiche was counted farre frome the peace / fauour and loue of god. And this peace was wroghte by the outwarde preachynge of the goſpell and the inwarde workynge of the holy goſte. So was peace brought bothe to the Jewes and the Gentiles throught Chriſt & by no other meanes thā by his death of the croſſe.

The seconde chapitre.

¶ If Chyſte hath take away theſe thynges that was of a neceſſite cōmaunded of god to be kepte becauſe they were no more profitable for the people. Howe muche more ſhuld no man mētueyle nowe if ſome inſtitutions and religions of men be now taken away by goddes worde/whiche be nat profitable to man/uoꝝ yet to the gloꝝy of god/which do cauſe muche falſe truſtes ſuſtitiousnes/erronious oppynions / falſe iudgementes/backwarde iudgemētes/pdo-latry/and byndereth the trewe honour of god and ſaythe in Chyſte Jeſ^{us}/and hath made men to put theyꝝ truſte of healthe & ſaluation in other then in Chyſte / and ſo brought men to death & damnation/from the whiche dānatiō to delyuer vs/Chyſte ſuffred death on the croſſe/and brought to all beleuers and keepers of goddes cōmaūdemētes lyfe euerlaſtyng in al ioy & blyſſe.

¶ For by hym we bothe haue en-trāce in one ſpīrite vnto the father

¶ Of theſe thynges that go before ſaynte Paule nowe ſheweth playnely that by Chyſte only the way to the father of hea-uen is made open to all men / bothe to the Jewes and Gentyles / and that the Gen-tyles be as well of the houſholde of god as the

The seconde chapitre.

the Iues/and made heyres of the kyngedome of god by **Christe** / and the waye to the father open to the Gentyles as to the Jewes and that by **Christe**.

2. In that the waye is made open to all men by **Christe** and by none other/ saynte Paule reproveth those that wolde men shulde go and desyre sayntes departed to praye for them that by the intercession of sayntes departed men myght come to the father without **Christe**. We thynke it is folyshnes to leue the waye to the father of heauen appoynted and assygned vs in the scripture and to seke another way nat spoken of in the scripture / sythe it is so that we be vncertayne whether that sayntes departed be in that state that they wyl or be meanes for vs to the father or nor whether they here vs callinge to them or nor whether they knowe our necessite or nor whether they be hard of the father and opayne theyr purpose or nor Of these thynges we haue no certaynty by the scriptures/wherefore I thynke it mete in this behalfe to be content with teachynges of the holy scripture which teacheth al necessary truthe for mannes saluacion/and nat to seke another waye to the father then the scripture teacheth. Saynte Paule sayeth

E.s. here

The seconde chapitre .

here that the waye to the father is made
open to all men nat by Petre/Paulc/Io-
han/or James/Mary/or Magdalene but
by Christ which is the mediato^r byt we
god and man. 1. Timo. 2. Saynte Paul
sayeth there is but one mediato^r byt we
vs & the father. we make many without
the scriptures howe do we and S. Paul
agreer Howe do lyght & darcknes agreer
Forthermore I se as yet no cause nor ne-
cessyte that shulde make vs to go to the
sayntes departed and desyre them to be
mediatours and meanes to the father for
vs / sythe there is no cōmāndement in the
scripture/no example of holy men leste vs
to folowe/no promyse made to vs that we
shalbe harde of these sayntes / or that we
shall optayne our request the soner by the
intercession of these sayntes departed who
we call on and desyre to praye for vs. why
shulde we leue Christe the only sōne of the
father of heauen our dayly aduocate and
mediatour whiche only opteyneth that is
necessary for vs and go to other whom we
knowe nat whether they be in that state
of lyuynge that they may heare vs calling
to the or no/or whether they wyl here vs.
Folpshnes it is to leue the certayne for the
vncertayne. Certayne it is that Christ
prayeth

The seconde chapitre.

prayeth continually to the father for vs/
and Christe is the full satisfaction for our
synnes. 1. Job. 1. and for the synnes of the
whole worlde. If Christe be our aduocate
as he is in dede and optayne of the father
that is necessary for vs / what nede haue
we of the prayer of sayntes nat comaunded
in the scripture / that were as who shulde
say / that god wolde nat here Christe pray-
eng for vs / or that he wolde soner here the
sayntes departed prayeng for vs the Christ
his sone / or that the prayer of Christ were
nat suffycient to opteyne of the father / that
is necessary for our saluation / then it were
nede for vs to desyre the prayer of sayntes
departed / but seying God the father wyl
here Christe his sonne before all sayntes /
and Christes prayer is suffycient to opteyne
all that we haue nede of for our saluation.
I thynke we haue no nede that sayntes de-
parted shulde pray for vs. But peraduen-
ture some wyl here obiecte and saye that
this reason makes agaynste the prayer of
the that be a lyue / to this I make answere
that it is the wyl of god that these that be
a lyue shulde one pray for another. Iaco. 5
& Rom. 15. but so it is nat certeyne by the
scriptures / that these þe departed shulde
pray for vs / or that they may or wyl pray
for

The seconde chapitre.

for vs. Also some wyl saye that they dare
nat be so bolde as to go to Christe at the
pynte. Therefore they saye they wyl go to
the sayntes that be in fauour with Christe
that by theyr intercession they may come
the soner to Christe / but I pray you / what
opinion haue these men that so saythe and
thynketh of Christe / do these thynke that
Christe is more mercifull / more gentle /
more ready / more glad to heare the when
they cal then the sayntes be. Is there any
of the sayntes departed more mercifull
then Christe : more louyng then Christe
is there any of the sayntes that wyl here
vs before Christe : that loue vs better the
Christe : that carpy more for vs the Christe
If Christe loue vs better then sayntes for
he hath bought vs more deere then sayn-
tes / he hath bought vs by no corrupty-
ble thynges as golde or syluer but by his
precious bloude / we maye be sure that he
loueth that thyng that he bought so deere
better than sayntes that knowe nat the
pynte / and that he hath more care for vs
then sayntes haue / therefore let vs nat be
a feyde to go with sayth and mekenes to
Christe so kynde / so louyng / so gentyll / so
glad / so ready to receyue vs / ye more ready
to receyue vs / then we be to come to hym.

I pray

The seconde chapitre.

I praye you what thyng make they of
Christe/that wyll go to sayntes departed
that they maye come to Christe and so by
Christe to the father/but Christe to be as
a harde man that wyll nat suffer peticio-
ners to come to hym without meanes / to
be as a cruel man vnmerciful and vn ge-
tyll. And that none shulde thynke so of
Christe / he calleth sayeng come vnto me
all you that labour and bere heuy burdenes
and I wyll refreshe you. Math. 2. He cal-
leth all men to him/as wel the poore as the
ryche/the subiecte as the kynge/the laymā
as the prest. Saynte Paule oftymes ex-
horteth men to come to Christ with great
boldnes. Hebre. 4. If Christe do call vs
and byd vs come to him/why shulde we be
afraid to come to Christe: me thynke it
is agaynst good maner nat to come when
we be called/ye me thynke it is folyshenes
to deny to come to hym whom we desyre
to speake with when he calleth vs and say
we are nat worthy to come to hys presece
but we wyl desyre some of his belouyd ser-
uauntes that we may come to his speache
seyng the lorde dothe call vs and wyllcith
we shall come to him without spechemen.
Seyng that Christe is the way to the fa-
ther and that there is none other way nor
meanes

The secondechapytre.

meanes to the father without Christ. Jo.
14. They labour in vayne that seke ano-
ther waye to come to the father of heauen
then by Christ/nor yet can obteyne of the
father that that is necessary for vs so some
as Christe to whom god the father hath
promysed that he wyll deny vs nothinge
that we shal aske of him worthely in fayth
for Christes sake. Johan. 14. Therefore let
vs pferre no saynt before Christe but aske
of the father thynges mete to be asked for
Christes sake and we shal obteyne our de-
syre accordyng to the promyse of god. Jo.
14. God dothe nat promyse to graunt our
petition if we desyre of him in the name of
any saynt departed/therefore me thynke it
is folowynge to forsake that is certayne &
folowe that is vncertayne / certayne it is
that we shalbe harde of the father if we
aske for Christes sake & in Christes name.
but whether we shalbe harde if we aske in
the name of any other saynte departed / it
is vncertayne by the scriptures/ye it is vn-
knownen whether the sayntes here vs cal-
yng to the or no: whether they knowe our
necessite or no: whether they be in s^tate
that they vo praye for vs or no: or can or
may by theyr prayer obteyne any thing of
the father for vs. The scripture wyll that
we

The seconde chapitre.

We shulde pray to god. **Math. 6. & Jaco. 1.**
in the name of **Christe**. Scripture wylieth
that we shall praye to them in whome we
shulde put our truste. **Roma. 10.** and haue
hope to obteyne our petition of / no truste
nor hope is to be put in sayntes / wherfore
me thynke prayer is nat to be made to
sayntes departed / me thynke that prayer
to sayntes be a sygne of diffidence of **Christ**
and of his goodnes / and therfore men run
to sayntes to obteyne theyr sauaour and
helpe / and yet all goodnes cometh of god
Jaco. 1. and nat of sayntes departed / of an
euill perswasion of **Christe** I thynke men
leue **Christe** & run to sayntes perswadyng
with them selfe that **Christe** wyl heare no
synners / therfore they run to the sayntes
despyrnyng theyr helpe as who shulde saye
there were more mercifulnes / more gen-
tylnes and loue in sayntes then in **Christ** /
whiche opinion to haue in **Christe** is euill
and damnable. Some there be defenders
of prayng to sayntes moued by dyuers
reasons / one reason is this / they saye that
sayntes departed be membris of the same
body of **Christe** that we be of / and al mem-
bres are profitable one to another. Sayn-
tes departed can nat profite vs lyuyng
membres now but by theyr prayere / wher-
fore

The seconde chapitre.

fore they thynke that sayntes departed praye for vs/ & that we be helped by theyr prayer/ to this reaso may be answered thys wyse to the maior/ that sayntes departed are membres of the same body that we be of to obteyne lyfe and glozy euerlasting in heauen with Christe/ but whether they be membres to profite other membres by workes of charite as lyuyng membres shulde profite one another I am vncertayne by the holy scriptures. I suppose they haue done theyr worke appoynted the to do of god/ and this sayeng me thynke S. Paule dothe confyrme. Ro. 12. & Ephe. 4. where he sheweth the workes of the membres / & also Gala. 6. sayeng. whyle we haue tyme let vs worke good to all men/ chefly to the that be of the housholde of faythe/ also if all membres be profitable one to another. I wolde gladly knowe howe profitable be the lyuyng membres to the holy sayntes in heauen that nedes nat our helpe/ seying we be membres of the same body of Christe that they be of / or howe profitable be one saynte to another. To the minor/ they say that sayntes departed can nat profyte vs but by theyr prayer / thys reason may be denyed / for sayntes departed other waye profyte and do profyte vs/ they confyrme
our

The seconde chapitre.

our sayth to trust surely in god / and that
our trust shal nat be deceaued / but that we
shall haue the rewarde that we truste for
they certifie vs of the goodnes of god / of
the lyfe and glozve to come after this lyfe.
They shewe vs the merite of goddes pro-
mysses. They teache vs to folowe theyr
fote stepes to haue saythe as they had/
hope & charite / patience / mekenes / merci-
fulnes and other vertues / in the whiche
they gyue vs example to folowe them &
make vs sure of lyfe and glozve after this
lyfe / as they be in. After this facion I thike
the sayntes departed profite vs / and this
profyte maye be gathered of tymes in the
scriptures / but that they profite vs nowe
by theyr prayer I haue nat redde in the
scriptures: I knowe nat by the scriptures
that they pray for me no more then they
do almoste dedes for me / seynge hothe
be workes of charyte. Also they haue
an other reason that moueth them to
thynke that sayntes departed praye for
them / whiche is this. They saye sayntes
departed hath lost none of theyr charite
that they had in this worlde / but rather
hath theyr charite encreased more & more
they of theyr charite prayed for vs beynge
on lyue. Muche more they say nowe they

J. 1.

praye

The seconde chapitre.

praye for vs. To this I aunswere that theyr loue be encreased toward; god more and more / but as towardes man I am in doubt. I wolde gladly of it be made certayn. And where as they saye that they lyupnge of theyr charite prayed for vs / muche more nowe they pray for vs. So I may say that they lyuyng of theyr charite preached to vs the worde of god / a worke of charite as necessary as prayer / ergo they preache to vs nowe. Heare is to be proued what workes of charite sayntes departed nowe in theyr state may do or do. The holy scriptures sayth that workes muste be done in faythe that please god / sayntes haue nat fayth / wherfore it semeth to folowe that sayntes do nat worke after this present lyfe / or els theyr worke shulde be done in faythe that they myght please god. Also scripture promyseth a rewarde for cuery good worke / prayer is a good worke / prayer therfore doth nat want his rewarde before god. But for the prayer of sayntes departed I reade no rewarde promysed of god / but cuery man shall haue his rewarde for workes done in this present lyfe & in the body. Gal. 6. & 2. Cor. 5. sayth saynt Paule. All we shall stande before the iustice of god / and shall cuery one receyue

The seconde chapitre.

receyue accordynge to his doynges the
tyme he was in his bodye / Shall receyue
good or euyl. Finably as touchinge prayer
to sayntes departed I thynke it no dam-
nable thyng to pray to them / nor yet no
necessary thyng to pray to them. I thike
it shulde be more for the glorie of god to
kepe sure trust and true confidence in god:
and to knowe that all goodnes / healthe/
lyfe / saluacion / glorie eternall cometh
only of god & of his mere mercy towarde
us. If no prayer at al were made to sayn-
tes departed. For by prayer made to sayn-
tes goddes honor hath ben take awaye &
his power mynyshed. Honor due for god
gyuen to sayntes / trust & confidence taken
from god and put in sayntes / & the blynde
ignoraunt people more redy to go to sayn-
tes / ye to the Images of sayntes then to
god and desire helthe & socoure of them
suche hath ben our blynde ignoraunce.
This prayenge to sayntes hath ben the
cause of muche Idolatry / of muche false
trust & confidence in sayntes and in Ima-
ges / & that so many hath desyred healthe
of sayntes rather then of god for theyr
dysseases / as of saynt Loy for our horse / of
saynt Anthony for our pyge / of Roch for
the pestilence / of Appoline for the tothache

The seconde chapitre .

of Iohan Shorne for the axes : and in a
maner for euerie syknes one said or other
was the helper / so god was sette a syde / of
whome all healtbe doth come / and saintes
called on in whome is no healtbe nor no
helpe can graunt without god . Therefore
if all prayer to sayntes departed were set a
syde : I thynke god shulde be better hono-
red / more trust & confidence put in hym / al
helpe / socour / confort / and all goodnes to
come of god & of none other better known
and belyued of the onlernd people / that
haue ben longe in blyndnes for lacke of
true teachers of the worde of god . One
thyng in this matter I wolde gladly
knowe what hurte shulde it be to churche
men / if men shulde nat cal & desire sayntes
departed to praye for them : But of saintes
shulde lerne to solowe theyr foteslepes in
fayth / hope / charite / patieñce / mekenes / co-
temnyng of honour / ryches / worldly ple-
sures and in other suche lyke vertues / for
the whiche thynges scripture putteth vs
in remembraunce of holy men departed . I
pray you what necessary thing dyd Chur-
chen people wante before Popes ordeyned
the Letanyes to be songe and sayde in the
Churches / but as for prayenge to sayntes
departed / I wyll nat muche contende in
this

The seconde chapyter.

this matter. I wyl nat condemne them that do desyre theyr prayres / nor yet com-
mende them. I thynke it an indifferente
thyng / that may be done well and ompt-
tyd / and nat as a thyng necessarily to be
done / or that he shulde be counted as an
heretike that shulde nat pray to sayntes /
or be a good christenman for that worke
that shulde desyre the prayres of sayntes
departed. I thinke it shuld be more for the
honour of god / & for y^e true fayth to be had
amonges christen men / to withstar^e the
opynyon of Sayntes nowc had / that no
prayres shulde be made to sayntes depart-
ed. Then if any shulde desyre Sayntes to
pray with them / and for them. Yf this my
mynde do agre with the scriptures take it /
yf nat refuse it. I wyl nat be obstinate in
this matter / I wolde be glad to lerne the
berye by the holy scriptures. whiche in al
doutes is able to try out the trueth. yf we
wyl be delygent to searche / and leue man-
nes fantasyes and dreames / whiche hathe
blynded vs longe that we coude nat se the
trueth. But nowc let vs retourne agayne
to saynt Paule.

Nowe therfore ye are no moze
gestes and straügers / but citsyns

The seconde chapitre.

With the sayntes and of the householde of god, buylded vpon the fundacion of the Apostles and prophetes, where Iesus Christe is the heade corner stone in whom euery buyldyng coupled together groweth to an holy temple in the Lorde in whome ye are buylded also together to be an habytacion of god in the spyrite.

BEfore saynte Paule sayde they were gesses and straungers to the householde of God / now he sayeth they be no more straungers but of the householde of god & cytelyns of sayntes made by Christe / before they were farre frome the householde of Israel / now they be receyued to be of the householde of Israel / that is to saye they be made felowes of sayntes (that is of the Jewes whiche counte them selves sayntes in comparyson to the Gentyles) and parte takers of the heuenly inheritaunce and of euerlastyng helth by Christe buylded vpon the fundacion of the Apostles & prophetes / that is to say vpon Christe vpon whome the Apostles and prophetes

dyd

The seconde chapiter.

byd buylde and made Christe to be the
fundacion for as Saynte Paule sayeth. 1
Corin. 3. No man can set an other funda-
cion besyde that fundacyon set whiche is
Christe Iesus / and nat the Byshoppe of
Rome . For Christe is the heade of the
Churche and of all them that beleueth / &
nat the byshoppe of Rome / and Christe is
the corner stone that kepeth and ioyneth
the buyldynges together that couples
the Jewes and the Gentyles together / &
by his spyryte kepeth them bothe in vnite
and concord / sayth/hope/and charite / &
in al goodnes .

2 Saynte Paule sayenge the Gentyles
beleuyng to be buylded vpon Christe the
fundacion of the Apostles and prophetes /
reproueth al them that sayeth or thinketh
the byshoppe of Rome to be the fundacion
vpon whome Christe hath buylded his
Churche / for that fundacion is Christe &
none other. Neyther the byshop of Rome
nor yet no other man / creature / nor An-
gell. But Christe is the fundacyon of all
saythfull byleuers & the corner stone that
wyl nat be remouid with no blast of wind

3 Euery buyldyng vpon Christe dorhe
growe and encrease in an holy temple to
the Lorde. Here he sheweth the difference

The seconde chapiter.

byt wene the buyldyng buylded vpon christ
and vpon other thynges or creatures / yf
it be buylded vpon Christe / it wyll stande
and encrease. yf it be buylded vpon man /
or vpon mānes inuentions / dreames and
phantises it wyll fall and decaye at euery
blaste of wynde or tempest whiche thyng
dothe agre with Christes saynge. Ma. 15.
Euery grafte that my father of heuē hath
nat grafted shalbe plucked vp by the rotes
Here we may lerne / pylgrimage / pardon /
paynting of Images to be honoured / nat
to haue bene of god. Monkes / freers Cha
nons and suche lyke religion of men inue
sed / nat to haue ben of god / for they decay
and fall awaye / and theyr fayned religion
lytle set by. Also all these that go nat for
warde frome vertu to vertue and encrease
dayly in vertue / nat to be buylded of god.
For the buyldyng of Christ encreseth day
ly and be made more and more the habita
cle. i. dwellynge place of God by the holy
Ghosse by whome they encrease / whiche
wyll nat suffer them to be idle / vnprofita
ble to other / or euyl occupied / but moueth
and styrreth alwayes to do the wyll and
pleasure of god / and suffreth nat his to be
idle or euyl occupied.

The

The thyrð chapiter to the Ephesyans .

FOR this cause I
Paule am a prysoner
of Iesus Chyste, for
you hethen accordyng
as you haue harde of
the office of the grace of god which
is gyuen me to you warde . For by
reuelacion was thys mystery shewed
vnto me, as I wrote aboue in few
wordes, wherby whan ye rede yt/
ye may perceyue myne vnderstan-
dyng in the mystery of Christ whi-
che(mysterye) in tymes paste was
nat opened vnto the chyl dren of
men, as it is now declared to hye
holy Apostles and Prophetes by
the spyrite, namely that the hethen
shulde be inheritours also, And of
the same body and ptakers of his
promes in Chyste by the Gospell

A.s.

wherof

The thyrde chapter.

Wherof I am made a mynistre according to the gyfte of the grace of god, whiche is gyuen me according to the woꝝkyng of his power

Synt Paule here merueylously doth byng and get to hym the fauour and the beneuolence of these Ephesians/ in that he sayeth and truely sayeth that he suffered prisonment/ and was in stocks/ in fetters for theyꝝ sakes & for theyꝝ helth and saluacion / that is to saye because he preached to the Ephesians and to other Gentyles the Gospell of Iesus Christe/ of the whiche Gospell preached the Ephesians and the other Gentyles receyued fayth in Christ Iesu/ and so through faith came to lyfe and eternall saluacion. For this cause and for none other Paule was caste in prison in cheynes and in fetters at Rome by Nero the Emperour wher he was when he wrote this Epystle / and in prison/ and therefore he sayeth. I Paule the prisoner of Iesus Christe bounde fast in prison nat for myne owne sake or for my cause / but for Christe sake and for his Gospell/ whiche was the helthe of the Gentyles. when these Ephesians shulde here these

The thyrde chapter.

these thynges / howe coulde it be but they muste nedes fauoure and loue Paule and embrace his doctryne whiche for Christes sake and for theyr healt he and saluacion was in prysen and suffred paynes for their cause. Kynde men can nat but they muste loue them agayn that suffreth for theyr sakes & for theyr helthe. Thus saynt Paule opteyned the fauoure of these Ephesians and of the gentyles.

2 Paule caste in prysen nat for his synnes or any notable fautes or crymes / but because he preached to the Gentyles the Gospell of Christe by the whiche the Gentyles were deliuered from synne / death / hell and eternall damnation and made good / iuste / and opteyned eternal lyfe and partakers of the heuenly inheritaunce / this Saynte Paule sheweth that it is no newe thyng that true preachers of goddes woꝛde to be caste in prysen and suffer paynes for the Gospels sake of euill men & he moueth the to take paciētly theyr paynes in prysen and affliccyons that they may be with Paule the prysoner of Christ sufferynge onely for the Gospels sake and nat for theyr owne fautes crimes / or deservynges.

3 Learne here that a good and an holy man

The thyrde chapter.

man saynt Paule. ye an apostle of Christ was caste in prison / nat for no euill, but for good for preachynge of the Gospel to the saluacion of the people. He was caste in prison of an euill man and of a cruell tyrante called Nero an Emperour of Rome. At whose commaundement saynt Paul was caste in prison and leyd in fetters / so the good Apostle of God was in prison / and the euill tyrante Nero at libertie / so god suffereth in this worlde the euill mā to haue the vpper hande of the good man ye god suffereth that the good is punished in this worlde / and the euill escapes punishment / but in the worlde to come the good shalbe in ioye / and the euill in payne This place sheweth playnly that saynt Paule was in prison when he wrote this Epistle to these Ephesians / whose helthe he more regarded then his deliuerance out of prison.

4 These that put saynte Paule in prison / peradventure they thought they dyd an acceptable worke or sacrifice to god so doyng / thynkyng Paule a greate malefactor & a breker of y^e law / they thought it was nat laweful that the Gospel shulde be preached to the Gentyles / ye & agayne the lawe of god / that forbade the Jewes to haue

The thyrde chapter.

haue company with the Gentyles / or to
make mariages with the Gentiles / much
more they thought it was nat lawfull to
preache the Gospell to the Gentyles / whi
che was a thyngc hyd from the worlde / a
newe herde tel on before / therfore they ca
lynge Saynte Paule in pryson thought
they dyd an hye sacrifice to god / suche me
full of theyr good zeales but without gods
des worde hath ben amōges vs that hath
caste men in prison for preachynge that it
was lawfull for lay men or lay women to
haue the newe Testamente in Englyshe /
we maye se what blynde zeales without
goddys worde dothe / and howe it hath
euer cast the true seruantes of God in pry
son and brought to trouble / payne / puny
shment & infamy in the worlde / although
they were the trewe and faythfull seruans
tes of god. But at the laste god deliuered
his seruantes / and punyshed these blynde
zeales and so he wyl do nowe / if they wyl
nat repent and amende .

Accordynge as you haue herde of the
office of the grace of God gyven to me to
warde you . Here the Apostle sheweth the
disposicion of the Gospell was commytted
to him / nat of him selfe / nor yet of his wyl
myght / merites / or deservynges but alone
of the

The thyrde chapter.

of the mere mercy and grace of god / and
that when it pleased god to cal him by re-
uelacion from his inquite and synne as is
wryten Actes. 9. & 22. that the hole prayse
and laude maye be gyuen nat to man / but
to god alone / of the whiche we may lerne
that true preachers of goddes worde be
sente of God / for the saluacyon of men to
whome the Gospell is purely preached
it is a sure token that god wyll saue those
to whome he sendes true preachers of his
worde / of the herets part is requyred that
they shulde dyligently heare the worde of
God / gyue credence to it / and lyue accordyng
to goddes doctryne / or elles it pro-
fiteth them nothyng / the Gospell truly
preached of faythful men sende of god.

6 when ye rede it ye may perceyue myn
vnderstande in the mystery of Christe / as
he shulde saye. I haue shewed you before
I was called to be p^r minister of god / re-
ceyued the knowledge of the Gospell by re-
uelacion / and that office committed to me
of God to preache the Gospell of Christe
Iesus to the Gentiles / whiche thyng you
may knowe yf you wyll rede that I haue
wryten before in these wordes he gyueth
them libertie to reade this Epistle / & wyl-
lyth that they shuld perfectly knowe what
things

The thyrde chapter.

things he had writen to them/ this place maketh agaynst them that wolde nat the laye people shulde reade the scriptures in there vulgare tonge. Saynt Paule wolde haue had his wrytinges knowne of euery one/bothe prest lay man and lay woman/ that euery one myght haue profyte by his wrytynge/what profyte I pray you shuld the lay man haue of it if it were nat lawefull for hym to reade it in the language he vnderstandeth.

7 In tymes past this mystery was nat opened to the chyl dren of men. what was this mystery that was hyd from the chyl dren of men in tymes past: It was the open preachynge of Christes gospel as wel to the Gentyles as to the Jewes and that the Gentyles shulde be saued by / Christe as the Jewes/and that the gentyles per teyned to the heuently inheritauce as the Jewes/this mystery was nat knowne to the worlde to Christes incarnation / and so after his death chesely/it was knowne to a fewe that beleued both of the Jewes and also of the Gentyles whiche was saued by fayth in Christ to come before christs incarnation but they were fene in cōparison to them that dyd nat know it/and therfore it was coulted to be hyd from the worlde

The thyrde chapter.

of the mere mercy and grace of god / and
that when it pleased god to cal him by re-
uelacion from his inquite and synne as is
wryten Actes .9.4.22. that the hole prayse
and laude maye be gyuen nat to man / but
to god alone / of the whiche we may lerne
that true preachers of goddes worde be
sente of God / for the saluacyon of men to
whome the Gospell is purely preached
it is a sure token that god wyll saue those
to whome he sendes true preachers of his
worde / of the herets part is requyred that
they shulde dyligently heare the worde of
God / grue credence to it / and lyue accordyng
to goddes doctryne / or elles it profiteth
them nothyng / the Gospell truly
preached of faythful men sende of god .

6 when ye rede it ye may perceyue myn
vnderstande in the mystery of Christe / as
he shulde saye. I haue shewed you before
I was called to be y^e minister of god / we
ceyued the knowledge of the Gospell by re-
uelacion / and that office committed to me
of God to preache the Gospell of Christe
Iesus to the Gentiles / whiche thyng you
may knowe yf you wyll rede that I haue
wryten before in these wordes he gyueth
them libertie to reade this Epistle / & wyl-
lyth that they shuld perfectly knowe what
things

The thynde chapter.

things he had wryten to them/ this place
maketh agaynst them that wolde nat the
laye people shulde reade the scriptures in
there vulgare tonge. Saynt Paule wolde
haue had his wryttings knowne of euery
one/ bothe prest lay man and lay woman/
that euery one myght haue profyte by his
wrytynge/ what profyte I pray you shuld
the lay man haue of it if it were nat lawe-
full for hym to rede it in the language he
vnderstandeth.

7 In tymes paste this mystery was nat
opened to the chyl dren of men. what was
this mystery that was hyd from the chyl-
dren of men in tymes paste: It was the o-
pen preachynge of Christes gospel as wel
to the Gentyles as to the Jewes and that
the Gentyles shulde be saued by / Christe
as the Jewes/ and that the gentyles per-
teyned to the heuently inheritauce as the
Jewes/ this mystery was nat knowne to
the worlde to Christes incarnation / and
so after his death chesely/ it was knowne
to a fewe that beleued both of the Jewes
and also of the Gentyles whiche was sa-
ued by fayth in Christ to come before chri-
stes incarnation but they were sene in cō-
parison to them that dyd nat know it/ and
therefore it was couēted to be hyd from the
worlde

The thyrde chapiter.

woylde / and also these that beleuyd & dyd
knowe that the gospel shulde come to the
Gentyles and by it there saluacyon / yet
they knewe it nat so clerely howe it shulde
come / and by what meanes / as these that
were after Christs incarnacion and bele-
ued in Christe / nor yet there was nat so
many before Christs incarnacion that be-
leued in Christ as was after / for this mys-
tery was shewed muche more playnlye / &
more clerely & to mo after Christs pass-
on then before his passion / for as Saynte
Hierome sayeth / that it is another thyng
in the spirite to knowe thynges to come / &
to see them fulfilled in dede. This mystery
of the gospel to be preached to the gētiles
was so hyd frome men / that the Apostles
of Christe dyd nat knowe it at the begyn-
nyng / and dyd doute whether it were law-
full for them to preache the gospel to the
Gentyles or no / and to call Gentyles to
saluacion by the gospel without circum-
sion and other ceremonies necessary to be
observed / to instructe y Apostles of Christ
in this matter was the holy Ghoste sente
to them and gyven in Pentecost / and also
this mystere was opened to them by vi-
sions / as to Peter Actes . 10 . and that by
the wyll of God / and of goddes goodnes /

of the

The thyrde chapiter .

of the whiche we maye learne to glorifie
god nowe as the Apostles dyd when they
sawe the mystery opened that was hyd fro
the begynnyng of the worlde to theyr tyme.
So let vs nowe glorify god that hath
now in our tyme opened and shewed more
playnly and more clerely the trueth of his
worde longe hyd / obscured and darkened
by mannes traditions and inuentyons /
then it was in our fathers tyme / and no-
thyng meruayle at the goodnes of God /
but shewe oure selues more thankefull to
god grypunge him thanks for his benefi-
tes and prayse to hym as the authoz of all
goodnes / and knowe surely that the truth
comes nat to lyght / nat for our merites
oz deservynges / but of the goodnes of god
as after Christes passion came to the Gē-
tyles the gospel and the trueth of it by the
Apostles. yf mē wolde consydre this place
wel / and deply wey it / they shulde se clerely
howe lytle effecte and strength be reasons
made of carnall men by the whiche some
as yet can nat thynke oz be perswaded in
theyr hertes that this ys the trueth that
is nowe adales preached by true and faith-
full preachers in this realme. They growe
be theyr reasons ofte tymes / of men / and
of customes / sayeng howe cā it be thought

B. I.

that

The thyrde chapter.

that god wolde suffer the trueth so longe
to be hyd from his people / and suffer men
so longe to be deceyued with falsed. To
this I aunswere and saye / the Gentyles
might so haue sayde to god. But none said
so but those that wolde nat receyue the
gospel / beleue it and be saued. The sayth-
full asketh no cause of the wpll of god / but
studye to knowe goddes wpll and to do it.
Also they say / was they nat as holy men
in tymes paste as is now / as well learned
as is now / as wylse men as now be / why
wolde nat god shewe to them his trueth /
as now. Of the wpll of god I wyl nat dis-
pute / I can gyue no cause of his wpl / why
he wpll this thyng / and why that thyng
he wylleth all thynges to the beste / to his
glory and to our profite. It is ynough for
me to knowe that god wylleth this thyng
and that he gyueth his gyftes of his mer-
cy and goodnes / and nat for the merites
of men. The knowledge of the trueth / it is
the gyfte of god gyuen at the wpll of gods
nat of man / and gyuen when it pleaseth
god to gyue it / and when god seyth it most
for his glory and for the profite of man /
So the wll of god is the cause of the trueth
now shewed to the worlde and nat the ho-
lynes of fathers the lerninge or wysdome
of

The thyrde chapter.

of men/and of our partye is receyued that
we shulde take the truth now shewed with
gladnes gyng to god herby thanks &
to lye after þe truerh/as these Ephesians
that was saythfull dyd.

¶ Unto me the leaste of all sayn-
tes/is thys grace gyuē that I shuld
preache among the hethen the vn-
searcheable riches of Christe, and
to make all men se what is the fe-
lowshyppe of the mystery, whiche
from the begynnyng of the worlde
hath ben hyd in god. Which made
al thinges throughe Iesus Christ
to the entente, that nowe vnto ru-
lers and powers in heauen myght
be knowen by the congregation
the manyfolde wysdome of god ac-
cordinge to the eternall purpose,
whiche he hath shewed in Christ Je-
su our lord, by whō we haue bold-
nesse & entraunce in all confidences
throughe fayth on hym.

¶ The Apostle repecteth the same thyng

The thyrde chapter.

he hathe spoken before / but in other wordes / of the whiche he teacheth that one sentence may be spoken of the preacher diuers tymes without a faute / specyally if it be suche a sentence as is mete to be surely fixed and rooted in the hertes of the hearers and be for theyr profyte to be known surely.

2 Lerne here mekenes and lowlynes of harte of this Apostle saynt Paule. which so dyd humble him selfe and set him vnder other / that he called hym selfe leaste of all sayt or Apostles / nat worthy be to callyd an Apostle of Iesus Christe / because he dyd persecute the Church of Christe / as he sayth. 1. Cori. 15. But yet he was made the Apostle of Christe / althoughe he sumtyme before his conuersion dyd persecute Christis church. Of the whiche we maye lerne what a Lorde is god / whiche of hys goodnes doth make a faythfull preacher and defender of his worde / of a persecuter / A sure pyller of his Church / of a plucker downe of it. Of the whiche we maye lerne the goodnes of god towards sinners / his power / nat to dyspayre of no man as long as he shall lyue here in this worlde. But God maye by his grace tourne him from his synnes and noughtynes / and brynge hym

The thyrde chapiter.

him to goodnes/ and make of an euill mā
a good man/ and the true seruaunt of god
and to condempne the olde sayenge / ones
euill alway euill/whiche is an euill say-
enge and worthy to be condempned / and
abolyshed.

3 The Apostle sayeth / it was gyuen to
him of the gracc of god that he shulde pre-
che the vnsearchable ryches of Chryste
amongeste the hetthen. And these vnsear-
cheable ryches was the mystery of the go-
spell that Saynte Paule preached to the
Gentyles by whose preachinge the Gen-
tyles receyued fayth/ and was brought to
eternal saluacion. Beholde what the Apo-
stle calleth the mystery that was hid from
the world so long in god/ he calleth it ꝑ vn-
searchable ryches of Chryste. They be cal-
led vnsearcheable ryches bycause no man
can come to the true knowledge of them
of his owne myghtes/powers / workes/
merites/or deseruinges without the grace
of God. Or elles they be vnsearcheable by-
cause no man opteyneth them al/ but euery
one that beleueth opteyne one parte or an
other of the ryches of god/ ꝑ is sufficiēt for
his saluacion. For if one mortall mā shulde
possesse all the ryches of God/ he wolde be
so proude/ he wolde condempne euery other

B.s.

man

The thyrdē chapiter.

man and thynke hym selfe to haue nede of
no man/ but euerp man to haue nede of his
helpe/ and he: of no man/ nor yet of goddes
helpe/ & wolde make him selfe equall with
Christe and with God the father. whiche
thynges god wolde nat/ therfore he gyueth
to no mortal man all his riches as he dyd
to Christe Iesus. After this waye the ry-
ches of god be called vnsarcheable/ for no
man can haue all goddes ryches / or se all
his glory/ yē no man can perceyue the glo-
rye that god hath ordayned for them that
loue him. 1. Corin. 2.

4 Here also the Apostle teacheth al pre-
chers to humylyate them selues and to ex-
alte the worde of god/ to glorifye and mag-
fyie it aboue al thing; in this worlde, aboue
al ryches/ honoures/ pleasures / profytes/
or other goodes mortall in this worlde .
For there is no riches worldly/ worthy to
be compared with the worde of God; and
be they reprov'd that preferreth wordely
goodes ryches/ honoures / before goddes
worde/ and in this maner be offenders/ as
appereth by outwarde tokens and sygnes
that gyue more delygence/ labour & pay-
ne/ and more applyeth the selfes to the stu-
dy of suche sciences that maye brynge
worldly ryches and honoures/ then to the
knowledge

The thyrde chapter.

knowledge of goddes worde. whiche is to
kenes that men more regardeth worldly ry
ches then goddes worde. This place chee
keth gentylmen ryche men in the worlde /
that put theyr chyldren to the temporall
lawe that they may get worldly riches ra
ther then to the study of goddes worde to
get heuenly riches / theyr factes do shewe
howe unkynde they be to God of whome
they haue theyr worldly riches / and also
it pertayneth to gentylmen to knowe gods
des lawe / that they might rule accordyng
to goddes wyll. Iosue. 1. I wyll nat speke
of them whiche openly condemne and be
mockers of goddes worde / thynkyng no
thing profitable but that / that byngeth
worldly honoures and riches.

5 The mystery of god that was hyd frō
the worlde / ye and from the powers in he
uen / nowe God hath made it open to all
men / and Angels in heauen / whiche other
dyd nat knowe this mystery / or yf they did
knowe it / they knew it nat so perfectly be
fore as they dyd after it was preached by
Apostles called and send of god to do that
message as by Paule / Peter / and other
whiche here be called the Church because
they were as the chiefe mynisters in the
Church.

The thyrde Chapter.

In that he sayeth this myſterye was opened to the heuently powers / as to the angels archangels and other in heuen / by the Apoſtles of Chriſte / I thynke the Apoſtle meaneth nat that þe Apoſtles taught the Angels this myſtery of the calling of the Gentyles to the fayth by the Goſpell preached / but rather the contrary / that y^e Angels taught the Apoſtles / and brought it from god to the Apoſtles / for the angels be as ſeruyng ſpirites. Heb: 1. 1. And ſo when the Apoſtles dyd preache the goſpel and by they^r preaching the Gentyles were conuerted from they^r infidelyte to the fayth of Chriſt they dyd ſe the conuerſion of the Gentyles that they dyd nat ſe before ſo clerely & by what meanes / ſo by the Apoſtles this myſterye was made open to the heauenly powers / or elles this ſpeakynge that the Apoſtle here uſeth / is a maner of ſpeakynge by the whiche he meaneth that this myſtery was ſhewed and declared openly and playnly to all the worlde by the Apoſtles / to whom god ſhewed this myſtery whē hys pleaſure was it ſhuld be ſhewed and this myſtery he alſo calleth the many folde wyſdome of god / whiche god hath determyned to be ſhewed by Chriſte Jeſus by whome he made al thinges / and reſtoꝛed

The thyrde chapter.

restored to their perspytnes when it was the
wyl of the father they shulde be made per-
sytte and restored to theyr persitnesse.

7 He sheweth also that by Chyste we
haue boldenes and sure truste wyth al con-
fidence to come to the father and to be par-
takers of his kyngedome and gloze/ and
that nat by Peter/ Paul/ Johan/ James
or by our workes / dedes or merytes / but
onely by Chyste Iesus / and for his sake
alone.

Wherfore I desyre that ye faynte
nat because of my tribulaciōs that
I suffer for you / whyche is youre
payse,

The Apostle semeth in these wordes to
make answer to his aduersaries whiche
spake euill of him/ and flandered hym/ &
by theyr flanders and euill speakyng did
plucke many from his doctrine/ that they
hpd nat gve credence to him sayenge / yf
Paule were the mynster of god and prea-
ched purely his Gospel/ he shuld nat haue
ben caste in prysou and in bondes/ his bon-
des and prysoumente dothe proue hym to
be euill/ and a deceyuer of the people/ and
that god is angry with him/ or elles who
wolde haue cast hi in prysou/ for who wolde

B.5.

caste

The thyrde chapiter.

caste a good man in prison: as who shulde
scape/ no man. To these or suche lyke euill
speakynges the Apostle maketh answeare
& cōstryng these Ephesians nat to shrinke
from hym or forsake his doctrine for his
imprisonment/ in fetters bondes or other
afflictions whiche he suffered / not for his
fautes/ but for these Ephesians & for their
sakes/ and for their helthe and saluacyon
that he preached the gospel of god to the
of the which they receiued faith and helth
wherfore he sayeth that they shulde nat
be ashamed of him for his afflictions/ but
rather they shuld reioyse for his afflictions
whiche he suffered for theys sakes / and for
theys profyte. Of these we maye se & these
that purely preache the worde of god that
they suffer oftymes imprisonment/ bondes
fetters & other afflictions/ nat for none o-
ther cause/ but that they preache the word
of god purely and sincerely.

2 Men shuld nat shrink from the word
of god or esteeme it the worse or to be false
doctrine because they that haue preached
it haue ben persecuted/ pynished / caste in
prison and put to deathe of the worlde as
malefactours deceyuours of the people &
false preachers. For other selycite/ let nat
true preachers loke for in this worlde of
carnall

The thyrde chapiter.

carnall men / then persecution and affliction this is the rewarde that they shall haue here where as carnall men do rule / but in the worlde to come / let them loke for an other rewarde in ioy and blyſſe / and in hope of it may be they comferte which hope doth take awaye the greuousnes of theyr myserys and paynfulnes of afflictions here .

3 Affliccion or pſecutiō prouyth whether me trust ſurely in god & ſtycke to his word or no / for many there be that for feare of punyſhement and afflictions do ſhynke from god and his word and biddey them ſarwell / whiche beleued as longe as there was no pſecutiō lyke to folow as Chriſt ſayeth Math. 13. Many doth beleue for a tyme / but in tyme of tribulacyon they ſhynke fearyng more man then god / and the loſſe of goodes of this worlde then the loſſe of heuenly ryches / fearyng more the loſſe of this preſente lyfe then the loſſe of the lyfe to come / but let all ſuche repent and amende / for he that leſeth hys lyfe in this worlde for me and my Goſpel ſayth Chriſte. Math. 16. in the worlde to come he ſhall fynde euerlaſtyng lyfe in ioy and blyſſe .

& For this cauſe I bow my knees
vnto

The thyrde chapter .

Vnto the father of our Lorde Iesu
Christe . whiche is the true father
ouer all , that is called Father in
heuen and in earthe , that he graunt
you (accoꝝdynge to the ryches of
his gloꝝye) to be strengthened with
power by his spirite in the inwar-
de man , that Christe maye dwell
in youre hertes by faythe , that
ye beyng rooted and grounded
in loue / maye be able to compꝛe-
hende with all Sayntes / what
is the bredth and length and the
depth , and the heygth , & to knowe
the loue of Christe , whiche loue yet
passeth al knowledge that ye may
befylled with all maner of fulnes
of God .

¶ Saynte Paule moueth and gyueth ex-
ample to al Bishoppes / Pastoures / Cura-
tes / and to all to whome cure of other is
compylled / that they shulde praye for their
flocke committed to theyꝝ spirituall char-
ge / and desyre of god that they shynk nat
from

The thyrde chapter.

from fayth and from goddes word for feare of persecution and affliction/or for loue of worldly goodes/pleasur/or riches/whiche oſtymes plucketh men fro god's from his worde / and that they maye haue true fayth and contynue in it/louynge God aboue al thinges in this worlde/preferring his worde aboue all worldly riches/honoures/or pleasures . In this prayer he ſheweth that Byſhoppes and Paſtours/ haue nede to praye thus for there ſlocke / yee euery one of vs to pray for an other & we ſhynke nat from God and his worde by infidelite / unkyndnes or by other ſynnes . Also in this prayer he ſheweth that one of vs ſhulde deſyre an other to praye for vs/and to whom our prayer ſhulde be made/nat to Peter or Paule Iohn or James/but to god whiche is the gauer of all goodnes/and for what thyng prayers as to be made for ſome certayne thyng that we haue nede of/ and that is profitable to the helth of the ſoule/as here it was neceſſary / that Paule ſhulde praye that they myght contynue in fayth / and in the loue of god & nat ſhynke from fayth for feare of afflictions/or for loue of worldly riches or pleasures . And this is to be deſpyed of god alway/and euery one ſhulde deſpye ths
of god

The thyrde chapter.

of God for another as a thyng very necessary for euey one. So was the comon prayers made to god / for necessities to be opteyned by prayer of god / to put away suples that appeared to approche to men at the wpll of god / and when suche necessitie was : the people gathered togyther & despyred the helpe of god fastyng that ther prayers shulde be with more deuocion and more feruent / that they myght escape the supll that was lyke to come and fal amonges them . They fasted without mete or drynke that theyr prayer myght be more deuoute / but now is true prayers & true fastynges almoste all put away / and our prayer and fastyng is full of superstition and fained holines / for what an holy fast is it to absteyne frome fleshe / and sayl theyr hely with fylshe for fleshe / is fylshe more holper then fleshe & who made that holynesse & yf fylshe be more holsome for mannes body then fleshe / euey man can iudge / I thike that ther be few phespepos that wpll so saye . Therefore lette vs faste a true fast from al sinne and pray in sayth askyng thynges mete to be asked for Christes sake / and without doute we shall optayne our desyre of god / for so he hath promysed the perfozmaunce of our desyre and

The thyrde chapter.

he wyll perfourme his promyse.

1 In that Saynte Paule dyd bowe his knees to God/ he sheweth the feruentnes of his mynde and of his prayer to God / whiche was shewed euer by this exterior gestour/ of the whiche we maye lerne that it is lawefull to shewe our inwarde hertes and mynde by exterior gesture and signes whiche oftymes sheweth the good deuotion of the herte/ but in these exterior signes in prayenge hypocrites do passe muche the & truly pray in fayth/ in spirite/ & in truth Therfore of these exterior signes is nat al wayes the herte to be Judged .

2 Here we may lerne/ that we haue nede of feruente prayer to God in fayth that we may cōtinue in fayth in charite in the fauoure of god/ & in the truth of his worde and encrease it euery day more and more whiche thyng we can nat of our selfe without the grace of God of whome we haue that we contynue in fayth/ in charite/ in the fauour of god/ whiche thinges god giveth for the moste parte by faythful prayer. Therfore let vs faythfully pray and oftymes / that we maye contynue and encrease in al goodnes/ but we be lacke and dull to praye faythfully to god/ therfore it is no meruayle yf God take his grace fro vs

The thyrde chapter:

¶ leue vs to oure selves and suffer vs to followe our owne carnall and sensuall lustes and desyres and so to fall to all noughtyness and synne/it is a token that our fayth is faynt and scarce like warme/ye I feare me it is colde and almoste frozen vp hole/that it bynkeheth fourth no mo good workes / specially nowe when it is shewed so playnely what maner of workes pleaseyth god beste/and howe they shulde be done / for god onely .

4 In that he mouyeth vs to pray to him of whome ail thynges was made and are ruled and gouerned/whiche is our father he gyueth vs boldenes & maketh vs bolde to praye to hym trustyng our father wyl nat denye to vs that is profytable for vs / but wyl be muche more gladder to graunt our lawefull petition/then we be to praye and desyre of him that is for our helth and saluacyon.

5 what charite sainte Paul had/is here playnely shewed in that he desyred & these Ephesians myght be encreased in the ryches of god that is to saye in fayth/ hope/charite/patience/mekenes in the truth in the spirite of God/by whome they shulde be made stronge in fayth/ that they refuse no persecution no affliction so that they
myght

The thyrde chapter.

myght promote goddes glozy & the truth
of his gospel/to the saluaciō of mē he desyr
eth also & they myght be made so strong
by the spirite i the inward mā/that Christ
myght dwell in theyre inwarde harte by
faith roted in charite that byngeth forth
good workes of the spirite of god at all oc
casion gyuen/he desireth that they myght
know the length the bredth/ & heygth/the
deapnes of god / that is to saye that they
myght knowe god perfectly/as men know
weth a thyng perfectly when they knowe
the length / the bredth/ the heygth/ and the
deapnes / and that they myght haue the
loue of god/whiche passeth al knowledge
and that they myght be fulfilled with all
goodnes of God. Suche thynges charite
wisheth to other/rather then any worldly
goodes/ and they be wyrtten to teache vs
what thinges we shulde desire in our faith
full and feruente prayers/one to an other
as long as we be in this presente lyfe/and
yf we do nat so as Paul here did/we lacke
faith and charite/& be out of the fauoure
of god/and to monyſhe vs to do our dute
¶ Unto him that is able to do ex
cedyng abundantly aboue all that
we are or vnderstande accordyng

to the power that worketh in vs
be prayse in the congregaciō whi-
che is in Christe Jesu at all tymes
for euer and euer. Amen,

Least any man shulde thynke god nat
able to graunte these thynges that we des-
pyre of him in our saythfull prayers. He
sayeth that God dothe gyue to vs above
all thynges that we aske of hym / and mo
thynges he gyueth to vs then we aske of
him / or yet can thynke to be despyred of hi /
for his might is omnipotent / and his re-
ches can nat be wasted or spent / for they
be infinite and encre with flowe and abunde
with plentye to all men.

2 He sheweth also that god worketh in
al good men by his myght and power mo-
uynge them to good workes alwayes / as
in euill men the deuyll is nat idle / but mo-
ueth and styreth them to euill dedes and
deadly workes that bringeth death.

3 The Apostle gyueth God thanks for
his gyftes gyuen to hym and to all other
saythfull christians. In the whiche he
moueth vs al to gyue god thanks for his
benefites that he gyueth to vs and to all
men euery day / & that we shulde nat be vn-
thankfull or forgetfull of the goodnes of
god to whom be glory prayse and commē-
dacion for euer. Amen.

C The fourth chapiter
to the Ephe
syans.

THEREFORE I whi
che am prysoner in the
Lord, exhortte you that
ye walke as it becom-
meth youre callynge
where in ye are called with al hum-
blenes of minde and mekenes and
longe sufferynge, for bearynge one
another in loue, and be dilygente
to kepe the vnitye of the spryte
throughe the bounde of peace, one
bodye and one spirite, euen as ye
are called in one hope of your cal-
lynge, one lord / one fayth, one bap-
tyme, one God, and father of vs al
Whiche is aboue all and thowhe
all and in you all.

h. 2.

In

The fourth chapter.

In Chapters before this chapter the Apostle hath exhorted men to sayth. Nowe he desyareth them to garnyshe their sayth with good woꝝkes / and fyrste of al he exhorteþ the to vnite and cōcorde for by cōcorde smal thynges do encrease / & by discorde greate thynges are scatered abroad and do peryshe / for in the congregation of christians nothyng is better the vnite and concord / nor nothyng worse then discorde or debate / stryfe or contention. Therefore it becometh euery man to eschewe discorde and debate / and all vices that stryeth by cōtention / and to seke for vnite yf it be by losse of temporall profits / and to gette all vertues that bynge vnite / concord / peace / and quietnes / and all suche be blessed / and shal be called the chyldeꝝ of god. Math. 5. Sayeth Christ Blessed be you peace makers / for you shal be called the chyldeꝝ of god / and shal haue peace with god.

2 The maner of desyryng helpeth much to persuaide men / as here Paule in prysen for their sake and their health by his prayer did pearce their herts and mouyd them muche to graunte his petition / & he speaketh to them after this maner. yf I do suffer prisonment and greuous affliction for
your

The fourth chapter.

your sake and your helth. I cā nat thynke
no other but you wyll do some thyng at
my requeste/and specially syth that thing
I require of you/is nat for my profite/but
for your profite/auauntage/ glory/& helth
and for the glory of god / and that thyng
you be called to of god / and is your offyce
to do withal diligence. whiche is that you
shulde walke as it becommeth christians
to walke/ & is nat to be idle but to go forth
wardes from one vertue to another/in all
mekenes of herte and minde/no man thin
kyng of him selfe more then becommeth
hym to thynke/farre from pryde and hye
mynde/for what shulde make vs proud or
hye mynded / thynkyng our selves better
then other/and extolle our selves aboue o-
ther/or thynke no man to be cōpared with
vs/what haue we, that we haue nat recei-
ued. And if we haue receyued: why do we
glory and be proude as we had nat recey-
ued it: it is in his wyll and pleasure howe
longe we shall haue it/of whom we recey-
ued that we haue / and when he pleaseth
he may take it away from vs agayne. He
wylleth also that we shall walke in meke-
nes/whiche is a vertue by the whiche/ye
angry/fury/malyce/enuye/and other lyke
passion or affection of the mynde is quen-

The fourth chapter.

ched and put away from the hart we must
haue also patience by the whiche all ad-
uersitie/tribulation/affliccyon howe some
euer they come they be patientely suffered/
without murmure or grudge agaynst god
or man/without all desyre to be auenged
for iniuries done/but remitte the mattee
to god that wyl auenge iniuries and pray
for them that haue done iniuries that
they might amende and so quenche the yre
of god towards them whiche god wyl
powre vpon synners that wyl nat repent
and amende and refoirme theyr noughy
lyuyng/make amendes for theyr iniuries
3 The Apostle sheweth wherfore he ex-
horteth them to vnitie of the spirite/ for of
vnite cometh many vertues/ as mekenes
patience/sobernes/long sufferance with
other many mo/whiche be knyt together
with charite the bounde of peace that cou-
pleth and knytteth all vertues together &
kepeth them that one shynke nat from a-
nother. Of disorde cometh many great
byces and synnes/that bringeth to death
as yre/hatred/enuye/malysse/furysse/mad-
hastynes/cruelnes/pride/dyspyssynge of
other/stryfe/contencion and / debate and
many other vices mo that bringeth death
Gal. 5. Therfore fle disorde/seek for vnite
and

The fourth chapter.

and peace/ if it be to losse of your temporal goodes or pleasures. So doyng you shall wyne more heuently riches then you lese temporal goodes/ sekynge for vnitie and peace/ and if you wil haue peace and other vertues/ se that you studie fyrste to gette charite and haue by: fauoure / whose fauoure yf you lacke / you shall lacke peace / vnitie/ and all other vertues and haue her fauour/ you shall haue al vertues/ and the spirite of god that moueth alway to al goodnes to workes of charite and mercy.

4 He sheweth the reasons why he hath exhorted the to con corde / and vnitie of the spirite / and to kepe that vnitie by charite the bonde of peace. One reason is this. It becommeth them nat to be at discorde to whome so many thynges be comon/ yt becommeth them nat to be of diuers mindes and affections / at debate and stryfe that be of one body/ one spyrite one callynge / one hope/ one lord/ one sayth/ one bapty me/ one God and father / whiche maketh al/ in all/ as who shulde say / it is nat mete that there shulde be variaunce amongeste them that be membres of one body/ al we be membres of Chrystes body. wherfore it is nat mete that amongeste chrysten men shulde be discorde and debate/ but vnitie &

The fourth chapter.

concorde and euery one to seke as well for
the prosyte of another as membris in the
body speketh & laboureth one for another
howe deadly warre amongst christen men
for worldly honours and pleasures/doth
agree with saynt Paule here in this place
I wolde lerne of other. Also yf we haue
the spirite of god/ as I truste we haue / or
elles we be nat of Christ. Roma. 8. There
shulde be no debate amongst vs / for that
spirite is nat the spirite of contencion/ but
of peace/ we be called in one hope of þ hea-
uenly inheritaunce/ where as there shalbe
no discorde nor contencion. For contenti-
ouse men opteyne nat the kyngedome of
god/ we be seruautes to one Lorde/ it be-
commeth nat seruautes to be at contentiō
amongest them selves/ there is one profes-
sion of al christians by the which they pro-
fesse to be seruautes of god alone / to be-
leue and trust in him to be obedient to his
wyll alwaye/ to loke for al necessary thyng-
es/ lyfe and saluacion of hym alone / and
one baptyme by the which we be made his
seruautes/ receyue name and lyueray by
the which we be knownen to be seruautes
onely to god/ which is our Lorde god / &
father it becommeth nat seruautes nor
brythren to stryfe/ but to haue all loue/ pea-
ce/ vnite

The fourth chapter.

ce vnitie / and conoord and euery one for his parte to endeuor hi selfe with al his power myght and diligence to do the wyll & pleasure of his lord & father / that he may receyue the heuenly inheritaunce promised to obediēte chyl dren.

* Into euery one of vs is giue grace accoꝝdyng to the measure of the gyfte of Chꝛiste. Therfoꝛe sayeth he / he is gone vp an hys and hath led awaye captiuite captiue, and hath gyuen gyftes vnto men, that he wente vp, what is it, but he first came downe in to the loweste partes of the earthe & he that came downe is euen the same whiche is gone vp aboue all heauens to fulfill all.

* Least any man shulde thynke or saye that the diuers gyftes of the spirite shulde hurte or hynder the vnitie of the spiryte & be cause of debate / and sterre vp stryfe or contencion for the diuersite of the gyftes of god / the Apostle sayeth that these gyfts gyuen frely shulde rather be cause of con-

h. 5.

coꝝde

The fourth chapter.

corbe / then of discorde / seynge nat al gyf-
tes be giuen to one / but to euery one after
suche a fashyon and measure that euery
one hath nedde of the helpe of another.
Therefore it becommeth euery man to be
content with his gyfte and nat to contem-
ne another that hath nat so muche gy-
uen to him he that hath muche / muche
shall be requyred of hym / and he that hath
lesse / lesse shall be requyred of hym / and he
that hath mooste / he hath nat so much but
he hath nedde in some thynges the helpe
of other / that none shulde contemne a-
nother.

2 The distribution of the gyftes of God
is nat at mannes wyll / but at the wyll and
pleasure of God / whiche geueth them as
he pleaseeth / to some more and some lesse
as he seyth it expedient for his glorie and
our saluacion / therefore let none be dyspised
because he hath lytle / nor no man proude
because he hath much or more then other /
let euery one exercise and vse these gyftes
gyuen them / to the glorie of god and to the
profyte of other and so be thankfull to god
the gyuer of all goodnes / whiche gyuer he
his gyftes nat al to one man / least he shuld
contemne all other men / and abuse the
gyftes of god to lucre / to vayne glorie to
pryde

The fourth chapter.

pryde and arrogancie.

3 The Apostle proueth by the testy-
mony and recorde of Dauid the prophete in
the psalme 67. That Christe hath ouer-
commen his enemyes. .i. synne/death/hell
and the deuyll / and hath ascended to he-
uen and hath gyuen gyftes to men / as
appereth moze playnly. Roma. 12. 1. Cori
12. Here he alludeth and foloweth the ma-
ner of conquerours whiche conquere and
ouercome theyr enemyes & get spoyle and
ryches of theyr enemyes / which they shew
and blase the abrode that euery man may
see them / and then dystribute them to the
people in a triumphe and prayse of victo-
rye. So Christe hauinge victory ouer his
enemyes / synne/death/hell and the deuyll
and robbed them of theyr captiues / he
triumpheth ouer them and hath ascended
to heauen and gyuen many gyftes of the
holy ghoste to men / in laude and prayse of
his victory ouer his enemyes .

4 In that he asketh / what is that ascen-
ded and descended in to lowe partes of the
earth / he expoundeth it him selfe sayenge
it is he whiche descended befor and ascen-
ded aboue all to fultyll all / that is to saye
it is Christe whiche came frome heuen in
to the earth and toke the nature of man
vpon

The fourth chapter.

byon hym/ and was be come as man and
as an abiecte persone and suffered death / &
ascended to heauen and fulfylled all thyn-
ges/restored al thynge/and made al thin-
ges perfyte/ by whome we haue free pas-
sage to the father & be made heyres of the
celestiall inheritaunce.

☞ And the same hath set some to
be Apostles, some to be Prophetes/
some to be Euangelystes, some to
be Shepherdes & teachers / wher-
by the Sayntes might be coupled
to gyther throughe comon seruice
to the edefyenge of the bodye of
Christe tyll we all come vnto one
maner of faythe and knoweledge
of the sonne of God, and become a
perfyte man in to the measure of
the perfite age of Christe .

☞ Of this place we may lerne howe god
hath distributed his gyftes and set in hys
church diuers ministers for diuers offices
and wyll so that euery one shulde vse him
selfe in his office accordynge to his office/
callynge and gyfte. Some he calleth Apo-
stles

The fourth chapter.

Asles/some Prophetes/some Euangelystes
some Doctoures/some teachers. Apostles
they were called whiche were nat fixed to
one place to one people/but wente frome
place to place preachyng the Gospel both
to the Jewes and the Gentyles. Prophe-
tes were they that opened the mysteries
of the scriptures and somtyme shewed the
ges to come. Euangelystes were they that
were deputed to teache the people the gos-
pell simply and and plapnely. Doctours
they taught the people the worde of God
and dyd dryue awaye the wolfe frome the
flocke of Christe/and so did Pastoures/but
these offyces be nat so deuyded but one mā
may be an Apostle/a Prophet/an Euā-
gelyste/a Pastoure/a Doctour/ they haue
diuerse names for the diuersite of there of-
fices and of their gyftes.

2 In that God hathe in his Church so
many ministers/he wolde haue some to be
hearers and nat all to be Pastoures. And
in this he reproueth them that wold haue
euery man to be preachers. Some muste
be preachers and some hearers in the con-
gregacion. The ministers in the Church
they shulde eyther be Apostles/Prophetes
or Doctours/or els Leuites decaynes to
prouyde for the pore/for Purgatozre pre-
sents

The fourth chapter.

stes or popishe prestes that can do nothing
elles but mumble or patter ouer a payre
of popyshe Mattyns or Masse. I finde no
place in the scripture/ ignorant prestes nat
lerned in the scriptures/ nat able to teache
and to edifye other by holy doctrine as
nat allowed of saynte Paule to be counted
as prestes or Byshoppes/ as appereth. 1.
Timo. 3. 2. Titum. 1.

3 For what ende was these ministers in
the Church ordained is here shewed/ that
it was to instruct other in the truth/ and
to edifye other by holysome doctrine/ and
nat that they shulde deceyue any by er-
rours/ hereses/ superstitions/ fained holy-
nes/ false trustes / backwarde or peruerse
iudgemētes/ the Church is edified when
it is instructed in treu fayth & good wor-
kes approued by god/ al erroneous opini-
ons / superstitions errors & hereses put
away/ it is destroyed by false oppynions/
superstitiousnes/ euyl iudgemētes errors
and hereses of ministers in the Church
that serue nat for the edyfycatyon of the
bodye of Christe I can nat tell for what
purpose they serue/ as many Purgatorie
popyshe prestes that knowe nat Goddes
worde/ nor wyl nat lerne it to edifye them
selfe & other in the truth/ but wyl hynder
and

The fourth chapter.

and let it as much as they can/and speake
euyl of Goddes worde as farre as they
dare.

4 Here he sheweth howe longe it is ne-
cessarye to haue Apostles preachers & tea-
chers of goddes worde in the Churche of
god/they be necessarye tyll we come all to
the vnitie of fayth and ful knoweledge of
god/and tyll we come to be perfite men in
Christe whiche is nat in this worlde/ but
in the worlde to come / for nowe we haue
vnpersyte knoweledge /then we shal haue
persyte knowledge / nowe we knowe by
fayth/then we shal knowe face to face. He
willeth that we shal encrease dayly more &
more in the knowlege of god/ which know-
ledge encreaseth as our fayth encreaseth
as there is encreasyng in age/so there is
encreasyng in fayth/of the whiche encre-
asyng is here a similitude taken . And he
willeth that men shulde encrease in fayth
and in knoweledge of goddes worde / and
go forwarde in good workes / as men do
encrease in age / and this encreasyng in
fayth is by the preachynge of the worde
of God whiche maye nat cease as longe
as we shal lyue in this worlde .

¶ That we be no more chyliden,
waues

The fourth chapter.

wauerynge and carped aboute
wyth euery wynde of Doctryne
thzoughe the wyckednes of men /
and craftynes / wherby they laye
wayte for vs to deceyue vs, but let
vs folowe the trueth in loue and
in all thynges growe in hym, whi-
che is the heade, euen Chziste / in
whome all the bodge is coupled to
gyther / and one membze hangeth
by an other thzoughe out all the
iointes / wherby one mynystereth
vnto an other accozdyng to the
operacyon as euery membze hath
hys measure / and makethe that
the body groweth to the edyfyeng
of it selfe in loue.

¶ The Apostle declareth hym selfe and
sheweth when they shalbe made perfyte
men & howe / that is / when they shall nat
be chyl dren and wauerynge with euery
blaste of doctryne and be drawyng this
way and that way he wolde nat haue the
chyl dren that be vncoustant / folythe / mu-
table

The fourth chapter.

table and wauerynges byther and thither/
but he wolde haue them children in malice
and in knowledge men constante in the
doctrine of trueth and in sapth / and that
they wolde nat suffer them selves to be de-
ceyued by any doctrine of me which shulde
come in shepes clothynge and vnder pre-
sence of holynes and vertue / whiche shulde
be inwardly greedy wolves. Here the Apo-
stle reproveth these that be vncostante
in doctrine and in sapth / and lyght of cre-
dence to every doctrine nowe folowynge
this waye / nowe that waye. For we rather
the true doctrine please better for a time
and such there is many / whiche be better
pleased with the doctrine of falsed / then
with the olde doctrine of trueth / and there-
fore they get them newe masters of errour
and beleue them and contemne the
olde trueth . Many acts of errour be they
that hath preached pylgrimage / painting
of blockes and stockes offerynge vp of can-
dels to ymages / pardons / and other wyl-
workes neyther commaunded of God nor
of man / leuynge the workes of God com-
maunded in holy scripture. And also these
anabaptistes be maisters of erroure haue
deceyued some by theyr newe doctrine of
falsed erroure and heresye .

The fourth chapter.

¶ He sheweth howe these maysters of
error haue deceyued men and brought
from the truth of holy scripture/by falsed
state and pretence of vertue and hol-
nes/and of the worshyp of God, but these
by there pretended holynes haue deceyued
many and brought from the truth to er-
roure and heresy. Suche was the doctrine
of them that wolde haue the Byshoppe of
Rome to be the heade corner of the Chur-
che of Christe in earth makynge al holy-
nes in fastynge prayeng/halowynge/ryn-
gynge/synngynge/religionsnes, rites/cere-
monies/costumes/or other waies brought
in by the byshoppe of Rome/ and nat spo-
kyng of in scripture. Such decepuable doc-
trine was the doctrine of them that mo-
ued men to put theyr truste and confidence
in creatures in theyr owne workes dedes
merites/in sayntes. pe measured and gra-
uen ymages/in pardons/in pylgrimages
in masses ad Scala celia in robes/coules/
habytes/boyle/showes/boutes/gaydelles
purles/knyfes/and in other such lyke bag-
gasse and inuentions of man inuented for
lucres sake. whiche inuentions hathe bene
profytable to Byshoppes of Rome/ inuen-
tours and makers of this holines from al
suche decepuable doctrine the Apostle mo-
ueth

The fourth chapter.

vethe men to be wacre / and take hede
of theyr wylle craftyness and sleethy ing-
lynge / by the whiche they haue deceyued
simple men that trusted / no euyl nor falles
and wylleth that men shall take the truth
and folowe the truthe by charite / and go
forwarde by fayth and good workes ap-
proued and appointed of god in holy scrip-
ture and nat to leue these workes and to
folowe our owne dreames or fantasies in-
uention of man without goddes worde.

3 The Apostle here goeth furth in his
metaphore of buyldynge / by the whiche
he wylleth no other thyng but that he
wolde me buyldynge vpon Christ the sure
fundacion shulde go forth in true fayth in
true knowledge of Christe and in al good
workes in charite by the which al vertues
be coupled and knyte together / that they
myght be a perfyte buyldynge in Christe
and come to his gloire / of the whiche also
we may lerne that it is the office of a prea-
cher nat onely to reprove vices and synne /
but also to shewe the remedye for the / how
men shall gette true vertue / to moue to go
forwarde in vertue and in all good wor-
kes and dedes commaunded in scripture /
after the example of saynt Paule.

This I say therfore and testify

The fourth chapter.

In the Lord that ye walke no more as the other heythen walke in the vanite of theyr mynde, blynded in theyr owne vnderstandynge, beyng straungers frome the lyfe whiche is in god throughe the ignorance that is in them because of the blindnes of theyr harte, whiche beyng past repentance haue gyuen them selves ouer to wantonnes to worke all maner of vclennes euen with gredynesse.

¶ That the Apostle maye more moue vs to holy lyfe/holy maners and conditions/ he setteth before our eyes the fylthy and abominable lyfe of gentyles that knowe nat Christe nor his doctrine/ and wyllith that we shulde walke no more after the wayes of gentyls which walke in vanite of theyr myndes folowynge theyr owne imaginacions phantises and dreames the lustes and pleasures of theyr owne myndes / whiche be blynded with ignorance of the tructh/ full of superstitionnes/ vayne holynes false trustes and vayne hopes corrupt iudgements so blinded that they
can nat

The fourth chapter.

can nat or wyll nat se the tructh/ but con-
tinue we styll in blyndnes / in ignoraunce /
in supersticion and in al byces bled before
and condemned by the holy scripture of
God/ and wyll nat admytte the tructh to
entre thei? partes/ nor walke in the tructh
of goddes worde. They be also far frome
god/ frome eternal lyfe with god for igno-
raunce that is in them/ & blyndnes of hert
by the whiche they knowe nat God nor
yet wyll or desyre to knowe hym/ whiche
is moste blyndnes of al/ and a greate tokē
that god hathe bitterly repected them and
forsaken them/ from the which ignoraunce
I pray god saue vs/ and from thei? igno-
raunce & blyndnes they come to that point
that they wyl nat repente of their synnes
nat leue them / but contynue styll in all
vnhappynes and myschefe / gyuyng the
selues to all vncleannes pollutyng them
selues with al fylthynges/ with vnsaciabie
greedines with suche degrees and steppes
goeth euyl men to all wyckednes/ impiete
and vngreatyousnes/ by the which we may
knowe in what state they be in that know
nat god nor his worde/ nor wyl nat folow
goddes worde but them selues in banite of
mynde ignoraunce of God and blyndnes
of herte without repentaunce gyue them

The fourth chapter.

selfes to all vncleannes.

2 The Apostle here vseth great wysdome in that he setteth the fautes of other before they face and make them abhominable in they sight and worthy to be reproued and condēned/although he might haue layde to they charge and haue reproued these Ephesians for the that they seynge they fautes condempned in other muche more shoulde thynke them worthy condempnasyon in them selfe that they condempne in other.

3 Marke the gentylnes of saynt Paule in that he despyred them when he myght haue commaunded the/and his wysdome in that he attraeth them from synne vled amonges them by the example of other/ & wylleth they shall nat folowe the vanite of they owne mynde/leaste they runne in darkenes and in obstinate blyndnes euer despyngge to synne and contynewe in sine and neuer to forsake synne and vncleannes whiche is the mosse perilous vice that can be & a sure spgne that all suche be viterlye reiected of god and frome his fauoure for euermore of this place we may lerne that these that geue the selfe to vanite of they mynde and carnall pleasure and wyll do what someuer carnall luste moueth them
do go

The fourth chapter.

both go fro one synne to another and heape
vp synne vpon synne / and at the laste
they come to this poynt that they wolde
nat forsake synne / nor be sorry for it / nor re-
pent / but cует contynewe with vnfaciable
luste and desyre to synne. Therefore solow
nat the vanite of your owne mynde / but
goddes worde. walke nat in ignorance
but in the lycht of the gospel that so cle-
arly shyneth that you may walke surely
and in the truth.

¶ But ye haue nat so learned
Christe. yf so be it ye haue herde of
hym, and are taught of hym, euen
as the trueth is in Iesu. So then
as concernynge the conuersacion
in tyme paste laye frome you that
olde man, whiche marreth hi selfe
throughe decepuable lustes, but
be ye renued in the spirite of poure
mynde, and put on that newe man
whiche is shapen after God in
true ryghtuousnes and holynesse.

¶ Before he sheweth in what vyces cupl
men dyd walke in / as in vanite of theyr
myndes in ignorance & darkenes in blind

The fourth chapter.

nes of hate without al feare of god/with
out sorp for synne or any repentauce/but
in luste and pleasure euer to contynue in
synne. Nowe he sheweth that they haue
nat lerned Christ so/that they shulde wal-
ke in sine but that they shulde forsake sine
repente and synne no more/noz folowe no
more theyr vanities of mynde or lustes or
vnelennes of body/noz other vnlawful de-
sires of the olde man but that they shulde
put of the olde man and put on the newe
mā and be renued with the spirite of god
whiche moueth to all vertu / as to sayth
hope/charite/patience/mekenes/ long suf-
ferynge/vnite/concorde/peace/righteous-
nes/equite/iustice/cleanes/and to all holy
conuersacion of lyfe in al tructh.

2 This place sheweth/who hath truely
lerned Christe / surely all they whiche be
taught of Christ to forsake synne/to morty-
fyfe theyr carnall affections/ and do put
away synne and the olde man with al his
carnal lustes and affections/and mortifye
thē by the tructh/and walke in the tructh
accoordinge to the tructh/these that do so
it is a sygne that they haue lerned Christe
and put awaye the olde man with all his
concupiscence and put on the newe man
which is made after god by iustice and ho-
lynnes

The fourth chapter.

lynes of the whiche we maye lerne that it
is of God that synners repent them of
theyr olde euyl and nowe take a newe lyfe
and leade an holy conuersacion.

3 The true knowledge of Christ/which
is the trueth/moueth vs to forsake synne
in the whiche we haue walked in tymes
passe for lacke of knowledge and in that
we haue obeyed our olde man and his con
cupiscence to muche/whiche bryngeth to
death. Gala. 5. and. Roma. 8. The affec
tion of the fleshe is death. Therfore let vs
put awaye the olde man with all his car
nall desyres or lustes alway redy to synne
and to swaue frome the trueth of goddes
worde/and brynge to death/ and let vs be
renued in the spyrte and put on an newe
man made after God in all iustice and ver
tue that moueth vs alwaye to vertu and
goodnes. By the putting away of the olde
man he vnderstandeth the puttyng away
of al synne/as to put away banite of minde
darkenes/ignorance of god/blynde obsty
nacye of harte vnforowfulnes for synne/
uncleanes and al other vices/and in their
places to putte on vertues / and de
syre to folowe goddes worde/ knowledge
of it/redynesse to apply hi selfe to do god
des wpll and pleasure in all trueth and iu

The fourth chapter.

justice/and such doth appere to be renued by the spirit of god/whose olde lyfe in sinne doth displease and a newe lyfe in vertue doth please/whose mynde is wyllynge and glad to knowe the trueth and to lyue after the trueth of goddes worde in al vertue and goodnes.

¶ Wherfore put away lpenge and speake euery man the trueth to his neyghbour for as much as we are membris one of another. Be angrie, but synne nat, let nat the sonne go downe vpon youre wrath / neyther geue place to the backebyter/ he that hath stolen / let hym steale no more/ but let him labour rather and do some good with his handes that he may haue to geue to him that nedeth.

¶ The Apostle here exhorteth men to to put away certayne vices and to take in thayr places vertue. First he exhorteth men to put away lpenge/by lpenge he vnderstandeth all craftie/sottelye/falsed/deceyte/in worde or in dede / by the whiche crafty men deceyue other that be simple

The fourth chapter.

oz ofuche as feare no crafte / gyle oz falsed /
in bargaynyng / as in sellynge byenge oz
in other busynes of the worlde necessarily
to be vsed amongeste men in this worlde /
and vnder lyenge may be conteyned delay
enge of matters to deceyue men / & to make
them spende more monye for the expen
sion of their matters. And in this is repro
ued lawyers and all other that delaye mat
ters for lurre sake. Here is also reproued
all them that falslye accuse and sclaunder
other / that go abouts to deceyue another
by fayre speakynge / goodly wordes oz p
mples when they intende to do nothyng
Here is also reproued all maner of flatter
ry oz dissemblynge. pe all pcurry in sellinge
of theyr wape / whiche byce is so comonly
vsed vponnyshed of god oz of man / that in
a maner it is counted a vertue / and he to
be best seruaunte that can with most per
iurye and greateste swerpyng deceyue his
chapman. But let suche repent and amende
them selues / for god wyl nat suffre vnp
nyshed his holy name so to be taken in vai
ne / so vntreuerently to be brought for a tes
timony in a false matter and a dissembled
purpose / God wyl nat suffre pcurrye v
ponnyshed / but he wyl eyther punyssh it here
in this worlde / oz els in the worlde to come

The fourth chapter.

or in both/ in this worlde/ and also in the
worlde to come. And in this worlde suche
perjured persons god punyssheth ofte with
corporall punysshementes/as with pover-
tye sickenes/diseases/ and with unfaith-
fulnes that they be leaste beleued/ that be
moſte ſwerers/men were wonte to cry out
of them that dyd eate egges butter/mylk
cheſe/ and other lyke white meate in lente
ſeaſon/ and helde their peace at perjurye/
vntreuerente takynge the name of God in
vayne/ and bypnyng in it to be wytnelle
or recorde in a faulſe matter/ for the whiche
god threatneth punysshemente Deuter. 5.
ſayenge he that taketh the name of
God in vayne ſhall nat be unpunyſhed/ at
the breakyng of Goddes lawe/ we holde
our peace/ at the breaken of mannes lawe
we crye out/ and call them loolers and he-
retykes that eate white meate in lent ſea-
ſon/ whiche is a laweful thyng by goddes
lawe/ and maye lawfully be done/ ſo it be
nat done with contempte of the authory-
te and with offendicle of wayke perſons/
and agaynſte their conſcience/thynkynge
that thyng vnlaweful/ and yet eate it a-
gaynſte conſcience / to take the name of
god in vayne is alway vnlaweful/ and for-
bydden by goddes lawe.

Also

The fourth chapter.

2 Also the Apostle nat ouely forbyddeth
lyenge. but he comaundeth that men shall
speake the trueth/and that simply & plain-
ly without all dissembling in wordes and
in dedes/and to kepe the profitable trueth
towards all men alwaye as well in bar-
gaynes as without byenge and sellynge
choppynge or changynge. And here the
Apostle teacheth that it is the offyce of a
saythfull preachers nat onely to reprove
byce bled amongest men/but also to shewe
a medsynne for euery vice / and to heale the
byce with his propre medsynne/ & to set ver-
tu in the place of synne / synne clerely put
awaye.

3 This place reproveth them that go
aboute to deceyue theyr neyghboure by
crafte/falsed subtilty or by any crafty mea-
nes/and specially these that be simple / &
trusteth no falsed beleupnge that no man
wolde deceyue them/ys they myght / but
alacke for petie/that crafte/falsed/and per-
tury/is suffred of rulers and Magistrates
vnpunished / as they were nat forbyd of
God/ but at mannes pleasure and wyll/
so synne vnpunished/ is counted of tyme
to be no synne/or small synne/ye peradue-
nture a vertue a worldly wysdome / and a
good worldly polycye / & a sygne of a wyse
sclothe

The fourth chapter.

felowe that wyl thye so to vse crafte / a falsed is reckened to be thurtey but howe somenue suche thye before the worlde / they thye nat before God almyghty / he that forbyodeth suche thye / and condemneth all suche thyers / ye sayers & breakers of his lawe.

4 He sheweth the cause why we shulde nat vse crafte or falsed one to deceyue another / the cause is that we be members of one body / one membze doth nat deceyue a nother / nor wyl nat hurte another / but laboureth for another / as the hande doth nat hurte the heade the legge or the foote but wyl labour for them and prouyde that they wante nothyng or that they be nat hurte / or any other wayes nood / and wyl in no wyse deceyue them / so shuld we all do one to another / seynge we be members of Chrystes bodye / and one labour in trueth for another without deceyte / crafte or falsed as members doth.

6 Be angry but synne nat. The Apostle wolde we shulde nat be angrey at all / but yf so be it that we be angry / as we be men obiecte to the infirmities of the flesshe / he moueth vs to pacyfie and put awaye this angrey / least it brust out in chiding / blaunlynges / contenciousnes / tyghyng in bac
bytyng

The fourth chapter.

bytynge/ or detraction of other / or lest by
angry nat pacified/ it byng to wordes/ &
from wordes multiplied to fyghyng/ &
so to murther as oftymes we dole to come
to passe. Therefore the Apostle wolde that
we shulde pacify the ire/ & put away anger
stirred up by occasion or infirmite of the
fleshe: cleere awaye from our mynnde/ that
no parte of yre or wrath shulde remayne
in herte or mynde/ or at the leaue it shulde
nat remayne tyll sonne set/ or go downe .
Therefore he sayeth / let nat the sonne go
downe vpon your wrath/ that is pacify &
put away anger and wrath as sone as cā
be/ by the helpe of God. and be reconcyled
in loue with hym/ with whome you were
angry/ and desyre of hym no vengeance
but leue all vengeance to God that wyl
punyshe al malefactours that wyl nat re-
pente. s. gyue no place to the backbyter.
He sheweth why we shulde pacify & yre &
anger of mynde/ leaue the deuyl sayng yre
and anger remayne in mynde or harte/
shulde styte vp men to auenge them selues
or moue men to chydynge/ brawlyng fygh-
tyng and so to murther/ for the deuyl doth
nat ceasse/ but he goeth besylpe about as a
tampyng lpon searchyng whom he may
deuoure and kyll/ he ceaseth nat/ but he
disp

The fourth chapter.

Diligently labours to brynge men to eternall deathe/ and to death both of body and soule/ therfore pacifye yre or wrath/ leaste yt bruste vp and brynge mo euyls. To be angry some tymes it is lawfull / as with synne and euyl doers that they maye resyst from euyl doyng/repent and amende ye nat to be angry with synne is vnlawfull/and oftymes chereth euyl doers in theyr noughty doyng and maketh them more bolde to contynue in euilnesse/ and so wyngyng at mēnes fautes is as it were approung of euyl doyng.

7 He that hath stolen/let hym steale no more. He mouyth men to ste theste or taken away other mennes goodes agaynst the wyll of the mayster. Theues be they nat onely that steale/and robbe openly by hye wayes/or other where taken away other mennes goodes/but also al they whiche by craft/falsed/vsury/myght/power maysterhypppe take awaye other mennes goodes/the maysters of these goodes nat knowynge or elles/nat wyllynge/and although all these be nat counted for theues before the worlde/noz be nat punyshed of the worlde for theues/yet before god they be theues/and shalbe punyshed and hanged in hell if they do nat repent & amende.

There

The fourth chapiter.

There be other that be theues before god
all they that be idle and wyl nat laboure
in their callinge/ but take the profyte and
pleasure in idylnes fyltynge their helpes /
whiche god wyl punyſhe as theues if they
do nat repent and amende/ for they be the
ues before god/ although they be counted
nat theues of the worlde but honeste men
or Goddes seruantes alwaye occupied in
goddes seruice/ when god perauenture nup-
ther knoweth them to be his seruantes /
nor yet their seruice/ to be his seruyce / to
his honour and gloire. Many such beely
beastes hath this realme founde and che-
ryshed/ and yet dothe. And theues of this
sorte be in euery contrey/ in euery state of
men which take the profyte due to them
and do nat theyr deuty agayne to them
to whome they shulde. Therefore let euery
one amende/ and be no more theues before
god/ that they may scape punishment due
for theues/ and the wrath of god.

8. Let euery man laboure in his calling
that he may haue to gyue to them that ne-
de. There is shewed one cause why we
shuld labour/ that we might haue to helpe
them that haue nede. But he sheweth nat
howe we shulde laboure/ in what workes
after what facon/ he wylleth euery one to

R. F.

workes

The fourth chapter.

Worke in his callinge accordynge to his
gyftes giuen him of god. Some to labour
with hande/ some with mynde and studie
or counsell or any other way occupie them
selves to the glorie of God and to the pro-
fyte of theyr neyghbours / all suche do la-
boure. There is some that thynke no man
doth labour but they that do occupie hande
craftes or workes/ but these do nat thynke
well of workers/ for they be called labou-
rers that do worke to the glorie of God/ to
the profyte of other whether it be by hande
fote/ tonge/ mynde/ studie/ counsell/ or any
other wayes in their callinge/ for there is
diuers members in the body/ and to euery
one is gyuen his gyfte of god to the profit
of other/ and to Goddes glorie. wherefore
me thynke it is nat agaynst goddes lawe
that prestes shulde labour with hande/ spe-
cially such as can nat preche goddes worde
or if they coulde preache/ it is nat agaynst
goddes commaundement to labour with
hande after the example of Paule whiche
laboured with his handes to get necessa-
ries for hym selfe & for other/ least he shuld
be payntful to other/ or be shaunder to the
gospell lest any shulde thynke he preached
for lucre sake / or for to get him a lyuynge
rather then to wyne and brynge men to
Christe

The fourth chapter.

Christ/and also that he wolde gyue other
example to laboure and nat to be idle / for
these causes & other Paule laboured with
his hande and dyd get his lyuynge for hi
selfe and for other/when he myght iustely
haue taken it of them to whome he prea-
ched / but of his gentylnes and for other
causes aboue shewed he remytted his deu-
tye due to him/although a preest/ye a pre-
cher of goddes worde maye laboure with
his hande and remytte his dutye betwe to
him/ yet special labour of preestes shulde
be to be exercised in the study of the scrip-
ture of god/whiche requyred al a mannes
labour and diligence that they may haue
lernyng/wherby they maye profyte other
& shewe to the people on the sabboth day.
The study of the scripture is reqd of pre-
stes. 1. Timo. 4. rather then sayeng or mis-
blyng bp of a poppe the payre of Mattys
or Euyngsonge without edyfyng.

¶ we muste laboure that we maye haue
to gyue to them that haue nede / and nat
onely to gette necessaries for our selves/or
to get vs a quyet or a pleasante lyfe. This
place maketh agaynst them that say they
wolde neuer labour if they might get their
lyuynge other wayes/and agaynst all the
that forsake labour and giue them selfe to

The fourth chapter.

ydlenes/ & wyl nat labour when they may labour to the glory of god & to the prospe of other. For what purpose and ende good workes are to be done it is shewed Ephe. 2 where the Apostle sayeth. we are nat iustified of workes/ leaste any shulde troyse but by grace through fayth. There yf you please you may se my mynde.

¶ Let no fylthy communication procede out of youre mouthe, but that whiche is good to edifye with all/ when nede is/ that it be gracious to heare/ and graue nat the holy spirite of God/ wherwith ye are sealed vnto the daye of redemption let al bitternes and fearfuines and wꝛath/ and roꝝnyng and cursed speakynge be farre from you with all malyciousnes/ but be ye curteous one to another, mercyfull and forgyue one another even as god hath forgyuynge you in Chyste.

¶ The Apostle exhorteth men to shewe vncleane speakynge and all fylthy communication/ and wylleth the to speake clemly
and

The fourth chapter.

A honest wordes to the edyfpenge of other
in Chyſte/and nat to make ſadde the ho-
ly gooste whiche is greued at fylthy com-
munication and vncleane wordes whiche
be ſygnys of a fylthy and vncleane harte/
foz of abundaunce of harte the tonge ſpea-
keth. The Apoſtle forbyddeth all fylthy
communication oz vncleane wordes in al
companys of men/ as at dyner oz ſouper
oz any other bankettes/and in theſe wor-
des he reproueth mynſtrels/ geſters oz rap-
lers/that vſe fylthy oz vncleane wordes /
ſonges/ raylpyng oz geſtyng to delyte the
eares of the hearers/ with baudye ſonges
oz rebaldy wordes/ yf the Apoſtle repro-
ueth all them that haue pleaſure in ſuche
vncleane wordes oz ſonges/ in the whiche
many haue pleaſure and can nat be mery
without they haue a geſter that can make
hym and al geſtes merye with fylthy wor-
des/and vncleane communycation/ with
the whiche great mennes tables be furny-
ſhed/and they geſtes made merye & glad
at the whichegreate men do laughe. So
the breakynge of goddes cōmaundemente
is counted a paſtyme and a pleaſure. But
let all ſuche take hede/foz it wyl be no pa-
ſtyme at the laſt day/when we ſhall make
anſwere for euery idle worde. Math. 12.

The fourth chapter.

¶ Quebe more we shall make aunswere for
euerp noosome worde/ and vnproftable /
therfore let euerp man reſtrayne his longe
from ſpeakyng of fylthy wordes/ and his
eares from hearynge of vncleane commu-
nicacion/ and from pleaſure in the ſame/ &
in this poynt we ſhal nat prouoke God to
powre his vengeance vpon vs / nor yet
feare the reckenyng at the laſte daye for
noſome and vncleane wordes/ but let our
cōmunication be to the 'glozpe of god/ & to
the edyfyng of another.

2 **¶** Fylthy communycatyon greueth the
holy ghoſt gyuen to vs to be as a ſurety
of the heauenly inheritaunce promysed to
vs of god. yf we ſaythfully belcve & walke
in goddes commaundementes/ accordyng
to his pleaſure.

3 **¶** He exhorteth men alſo to put awaye
al bytternes/ yre/ wrathe/ malyce/ enuy/
hatred/ raylynge/ and curſed ſpeakyng one
of another and al blaſphemie agaynſt god
and al other vices with the affections and
concupſcence of the fleſhe / and wylleth
that we ſhulde put vertue in theyr places
as getylnes/ meekenes/ mercifulnes & redy-
nes one to forgyue another/ & they might
opteyne of god mutuall mercy & forgyue-
nes of theyr ſinnes.

The

The fyfthe Chapiter to the Ephe syans.

BE YE the folow
ers therfore of God as
deare chyldzen and /
walke in loue euen as
Christe loued vs / and
gaue hym selfe for vs an offeryng
and sacryfyce of a swete sauoure
vnto God.

In the ende of the Chapiter that go
eth before he exhorteth vs to mutuall
forgyuenes by the example of god the
father. Now goeth he forwarde with the
same exhortacion mouyng vs to be folow
ers / nat of this world / the fleshe or y^e druyt
nat of sayntes departed but in these thyn
ges that they were folowers of God / but
that we shulde be folowers of God and to
folowe his fote steppes. This place repro
ueth al them that wyl nat be folowers of
god / but of them selfe / of theyr owne mind
wyl

The fyfte chapter.

wyl and pleasure/followers of the worlde
of worldly honoures and pleasures/and
gyue them selfe holy to the worlde and to
worldely facions and maners/or wyl fol-
lowe theyr sensual pleasures of theyr fles-
he and the lustes or desyres of it. This pla-
ce reproveth all them that wyl nat follow
God/nor his holy worde/but wyl followe
themselves/there wyl workes/there owne
good zeales/or intentes/or workes inue-
ted of them selfe or of men / and leue the
workes commaunded of God vndone/as
many haue done preferrynge pardons /
pylgrimage/ payntyng of stockes or sto-
kes/aboue workes commaunded of God
to be done. This place also reproveth all
them that wyl nat be followers of God /
but they wyl go before god or els wyl be
felowes or theimat with god. Some ther
is that go before god/that preferreth men
before God/or mennes lawe mennes de-
crees traditiōs/statutes/religiousnes/ce-
remonies or other lyke ordinaunces inue-
ted by man preferrynge these thynges a-
boue goddes lawe/or goddes commaun-
dementes/ and wyl punyshe muche more
greuously the breakyng of mennes lawe/
mennes tradition/a dum ceremonie bro-
kyng or omitted/ the the breakyng of god-
des

The fyfte chapter.

Des commaundement/ all suche do nat folow god/ but go before god. There be some also that wyl go equall with god and be checkmate with hym/ whiche be they that make mānes traditions/ lawes oz ceremonies inuented of man equall with goddes lawe/ and thynke them selfe as well boūde to kepe mannes traditions oz ceremonies as goddes lawe/ suche there hath ben many in religion/ and I feare there is as yet that so thynke/ that thynk it is deadly sine to omytte any part of mannes traditions ceremonies/ oz customes vsed/ this thyng maketh me so to beleue / because they? is more punyshment for a tradition of man omitted then for breakynge of goddes cōmaundementes/ and more cryeng out of a mannes law broken: then for the breking of Goddes lawe/ and many that thynke mannes lawe byndeth as well the consciēce/ as Goddes lawe/ and all one thyng to omytte the one as the other. All suche folowe nat god/ but go cheke by cheke with god and make man equal with god. Al suche the Apostle here reproveth / and al the that wyl twyne to much on theyr ght hād oz lest hād & nat folowe Chryste streight for the declynge to nother hande.

2 He wylleth that we shulde walke in

R. 5.

loue

The fyfte chapiter.

loue as dere beloued children/yt behoueth
chyl dren to folowe their father & to shewe
their father in maners/ conditions & in al
goodnes/and it is a shame for the sonne to
shynke frome the vertue of his father/ in
loue therfore it behoueth vs to folowe our
father of heauen/whiche of his great loue
to vs/dyd gyue his onely sonne for vs/ to
brynge vs to euerlastynge saluacyon. And
also his sonne Christ Iesus dyd shewe the
loue of his father towarde vs which was
obedient to the wyll of his father and wyl
lyn gly dyd suffer death to del puer vs from
death/hell/and eternall dampnacion/and
brought lyfe to vs. And this same Christ
did gyue him selfe an oblation and a than
kefull sacrifice for vs to the Lorde/by the
which one sacrifice he reconciled vs to the
father and made vs wel beloued to hym.
Here is allusiō to the sacrifices of the olde
lawe whiche pacified the yre or wrath of
god as Noe pacified the wrath of god by
an oblation or sacrifice offered vp to god
Gene.8. And this sacrifice that Christ of
fered vp to god was a full and a sufficient
sacrifice to pacifie the wrath of God and
to take awaye all the synnes of the worlde
ones for euer/as saynte Paule sheweth.
Heb:2.10. By one oblation he hath made
tham

The fyfte chapiter.

them persyte for euer that are sanctified .
Therefore they offende that by other sacri-
fyces then by **Christe Jesu**/ go aboute to
pacify the wrath of god/and to take away
synnes as by **Masses** ad **Scala celi**/ of the
holy ghost/ of the **spys** woundes/ of requie
or other lyke wayes or meanes/ or by any
workes of man to be don to swage the
wrath of god to deserue the grace of **God**
forgyuenes of synne and lyfe euerlastynge
by the vertue of the worke in it selfe / for
the which ende good workes are nat to be
done/ as I haue shewed before.

¶ As for whoz dome and all vn-
clennes or couetousnes / let it nat
be named amongst you , as it be-
commeth **Sayntes** . Neyther fyl-
thynges / noz folysh talkynge / ney-
ther iestyng (whiche are nat com-
ly) but rather grynge of thankes
for be ye sure that no whoze mon-
ger or vnclean person or couetous
persone (whiche is a worshypper
of **Images**) hath inheritance in
the kyngedome of **Christe** and of
god

The fyfte chapiter.

God. (Let no mā deceyue you with many wordes) for because of these commeth the wꝛathe of god vpon the chyldeꝛen of vnbeleue, be nat ye therfoꝛe companyous with the.

The Apostle sheweth here certayne vyces that chꝛistiane men shulde flee and eschewe. As whoꝛedome/ vncleennes/ and couetousnes/ whiche be vyces nat to be named/ muche lesse to be done amongst chꝛistians/ that shulde be sayntes and al holly in conuersation and lyuynꝝ. The Apostle wolde haue bothe the names of these vyces and the vyces them selve clerely abolished and put away/ that no man shulde do them / noꝛ yet so muche as name them ones for the vengeance of god wyl come vpon all fornicatours/ vncleennes/ and couetousnes. Example in them that perished in Noes floude/ and at Sodome and Gomorthe/ and of other many of the Isꝛaelytes that perished in the wyldernes for these synnes. Nume. 25. The punysshment of them may affraye all other frome these vices/ lest they be ponysshed as these were with the plague of god.

2 He requyꝛeth of vs an holy conuersation of lyfe/ as it becommeth Sayntes. i.

The fyfte chapitree.

Fylthfull men in Christe Iesu/ whome it
becommeth to be farre frome al whooredome/
fornication/auoutrepe or vncleannes in
worde or in dede. And here the Apostle re-
proueth all them that hath great pleasure
to talke and speake them selves of who-
redome/fornication/baudrye / or that bely-
teth to here other speake/talke or rayle vn-
cienly and so to make the mery and there-
gestes to laugh at fylthy and vnclean wor-
des or songes/ & it is greatly to be lamen-
ted amongest christen men/that suche cause
displeasyng god/shulde please christen mē
and that the displeasure of god/shulde be a
laughter amongst christians. But these
that haue pleasure in fylthy communica-
tion and delireth therein and wyl vse it or
suffer it to be vsed where they maye let it/
that they be whooremongers and vnclean
in theyr hartes before God. Therefore yf
they wyl nat so be coōited before mē/who-
remongers or vncleane/and laughers at
goddess displeasure/ye and auoyd the pla-
ge and punyishment of god/let the leue al
fylthy cōmunication & filthy deynge/ amēde
and do no more so/haue pleasure therein no
more/suffer these wyces in no other/repro-
ue them/studye to amende youre selfe and
other/that you maye auoyde the plage of
god

The fyfte chapter.

god for these byces .

3 The Apostle wolde christians shulde auoyd al vncomely behaue both in word and in gesture that none shulde be prouoked to vncleane doynges by vncleane wordes or gestures by the which he reproveth many vncleane songes/louers songes called/that sounde and prouoke to vncleane loue or fylt by pleasure of the bodye he reproveth also vncomely daunces vsed of womē/and al other indissolute gestures that becommyth nat. He reproveth all folye speakyng/pole talkyng/and fapned fables of the which commyth no profyte / nor edifyng to hē auditors. Also he reproveth all knauery in all scoldyng all ravyng/al vncomely gestyng and al vncomely behaue/ that be nat to the glorie of god/nor yet to the edifyng of the hearers nor to helpe to amende euyl doers & make them better to seke goddes glorie / and the profyte of other.

4 He dissuadeth christians from whoredome vncleannes/couetousnes/ and from al vice that folowe of these/ys nat for loue of god/yet for feare of punyshmente that folowe these vices/that they shulde abstayne frome them/He sayeth that no whoremonger/no fornicatours no vncleane persons

The fyfte chapter.

Cons/no couetous men shall haue the king
dome of heauen . This payne thretened
whiche without doubtte wyll fall vpon the
yf they do nat amende this payne shewed
howe great synnes before god be fornication/
whoredome vclennes/ couetousnes
vncomely raplynge or geynynge for the
whiche synnes men be excluded from the
kyngedome of Christe & of god/ they must
nedes be great synnes/that shyt out from
the kyngdome of heauen/ howe sonie euer
they be esteemed of men in the worlde/ great
or small.

5 The couetous man is called a wor-
shypper of Images or Idolles/ for as the
ydolater do worshypp idolles for God/&
put hope and truste in ydoles so dothe the
couetous man worshypp riches for his God/
making more of ryches/then of God lo-
upynge ryches better then god/setting his
harte and mynde more vpon ryches then
vpon god/puttynge truste and confidence
in ryches more then in the prouydence of
of god/extollynge hym selfe aboue other by
reason of his ryches/substance/or goodes
he hath aboue other .

6 After that he had monyshed them to
flee vices / he byddeth them beware that
they be nat deceyued by vayne wordes / of
the

The fyfte chapter.

the whiche it apereth that there was amongest the Ephesians some men of corrupt myndes and iudgements blinded with synne and obdurated in the same. As peradventure some desperate noughtye felowes be amonges vs) that thought whoredome/ fornication/ adultery/ fylthy speakeynge and vncomly raylynge/ vncomly gesture couetousnes/ to be no synnes/ nor no displeasure to god/ but fornication or lechery to be manlyd or propre to man/ fylthy raylynge or gestynge to be good pastyme/ and that God wolde nat be greatly displeased with suche lytyle fautes/ so they did extenuat and make lytle or no fautes these crimes and synnes that God called great fautes and obomynable synnes before him/ and so cared notynge for goddes inhibition of these synnes/ but played it awaye/ laughynge/ mockynge and scornynge at goddes commaundemente/ that no man shulde do so/ or thynke fornication/ adultery/ whoredome/ couetousnes/ to be no synnes before god but to knowe them for greate synnes for the whiche God threatneth so greuous punyshemente as expulsion frome heauen and that none shulde thynke these vices/ to be no synne before God. The Apostle sayeth that the
venge.

The fyfte chapter .

vengeaunce of god to come for fornication
adulterye/whooredome/conetousnes/ and
suche lyke vyces aboute reherled/he threa-
teneth payne and punishment that none
shulde haue pleasure any more in the/that
none shulde commyt them for feare of pu-
nyshment/and that none shulde commyt
these synnes/and thynke to escape unpun-
nyshed/or that God wyl wynte at these
fautes and suffer them unpunished. And
nat onely the vengeaunce of god wyl com
vpon all them that commyt these fautes
and vyces/but also vpon all them/that do
consente or approue them any wayes/ for
lucere vantage/profyte/pleasure/ or for fea-
re of man/or that do knowe them to be vs-
sed/and wyl nat correcte and reprove/and
stude to amende them that in these dam-
nable synnes offende god/ & prouoke God
to powre out his plages of punysshemente
vpon these sinners and conseters to them
for doers and consenters are worthy lyke
payne. Roma. i.

7 Let vs learne here for what thynges
commeth the wrath of god vpon disobedi-
ent chyldren. Nat for egges eatynge vpon
the fryday/for eatynge of fleshe vpon saint
Laurence euen/ for breakynge of Thomas
Becketes daye in Christenmasse/ nat for
L. i. eatynge

The fyfte chapter.

eatynge whete meate in lent/ but for fornication adulterye/ whoredome/ vncleannes/ couetousnes fylthy speakyng/ and folowynge speakynge whiche often tymes be cause of noughtye maners/ for by euill speakynge the good is corrupted & made euill by euill cōpany or cōmunication of euill.

Now for some tyme ye were darkenes/ but now we are ye lyghte in the Lorde, walke as the Chyl dren of lyght, for the frute of the spirite is all maner of goodnes and ryghtuousnes and truth, and proue what is pleasynge vnto the Lorde/ and haue no felowshyppe with the vnfruitfull woꝝkes of darkenes, but rather rebuke them, for it is shame euen to name those thynges, whiche are done of the in secrete. But all thynges are manifeste, when they are rebuked of the lyghte, for what soeuer is manifest, that same is lyght. Therfore sayth he. Awake thou that sleepest and stande vp

from

The fyfte chapter.

**frome the Deade and Chyſte ſhall
gyue the lyght.**

¶ Of the vocation of men / nowe he ex-
horteth them to holynes of lyfe / ſayenge
you were ſome tyme darkenes / nowe you
be lyght in the lorde / and deliuered frome
darkenes and from synne. walke therfore
as it becometh chyldren of lyght to walke
in all goodnes / iuſtice / equite / and trueth /
whiche be frutes of the ſpíríte of god / the
Apoſtle willet h alway that we ſhuld haue
before our eies / what we were / and what
we are of our ſelfe without the grace of
God / that we are darkenes of the whiche
no lyghte dothe come but by the grace of
God / we be made lyght in the Lorde and
nat by our owne merites or deſerupnges
that we ſhulde brynge furthe workes of
lyght to the glorie of god / and to the pro-
ſpíte of other. **Math. 5.**

2 He ſheweth howe we ſhulde walke as
chyldren of lyght / that is to brynge forth
frutes of the ſpíríte / in al goodnes / iuſtice
and trueth / ſekynge alway theſe thynges
that make pleaſe god / haupnge no cōpany
with workes of darkenes / but reprovynge
them and the doers of euyl that they may
repent and amende.

L. 2,

Be

The fyfte chap ter.

3 He sheweth that he is ashamed to tell all there fautes that they secretly do thin kyngedō to be no synne/ but after warde they be examined by the lyghte / they be knownen to be synne/ and those that haue done them are ashamed and repent & study to resourme and amende themselves.

4 He moueth men to arise from sleepe and from synne and from deadly workes by repentaunce and amendement of lyfe and he promyseth that God wyll be mercyfull to all penitente persons and that wyll amende theyre lyfe and lyue a newe lyfe.

¶ Take hede therfore howe you walke circumspectely / nat as the vnwyse/ but as the wyse / and redeme the tyme / for it is a myserable tyme / wherfore be nat ye vnwyse, but vnderstāde what the wyl of the Lorde is.

* The Apostle monetheth me to take hede with whome hey walke/ with whom they vse company or be conuersaunt/ and that they walke circumspectely nat as vnwyse men/ but as wysemen/ and as it becometh wyse men to do/ yf they wyl reprove men

The fyfte chapitce

men/loke that they reprove thinges woꝝ-
thy to be reproved / and that in tyme and
place/as becommeth wysemen to do / and
as for there woꝝkes/ loke they be suche as
please God/nat of mannes inuention/but
ordinated of god for vs to walke in.

2 Redemyng the tyme/that is watchig
all oportunitie of tyme to do good/to reprove
synne in tyme and place conuenient/or
elles amendynge tyme past/euyl spent
in idleness/in wyl woꝝkes omittynge gods
woꝝkes/or in synnes and pleasures of
the fleshe or in other euyl woꝝkes to the
whiche moueth/the woꝝlde/the fleshe/and
the noughtye tyme/whiche moueth men
to euyl.

3 For the dayes be euyl/the dayes be cal-
led euyl/because of the malice of mā whi-
che is done vpon dayes/for the dayes are
good for they are the creature of god/ and
so are good.

4 Therefore be nat vnwyse / but vnder-
stande what the wyl of the lord is. They
are vnwyse that do nat seke tyme & place
to speake well and to do good / that seke
more the glory of man then of God/that
desyre to knowe the wyl of man more the
of god. This place sheweth many to be fol-
les that theynke them selfe wyse men/that
be

The fyfte chapite.

be more diligent to knowe the lawe of man
then of God/that be well learned in man-
nes lawe/and ignoraunt in goddes lawe/
that be wysemen in mannes lawe/ & idio-
totes in goddes lawe. This place repro-
ueth all them that be very diligente in the
studye and knoweledge of mannes lawe
to knowe the wyll of man and howe they
shulde come to ryches and goodes in the
worlde/but to knowe the wyll of god/and
his lawe they be nothyng diligent/ye nor
despyous of yt/it is well yf they be nat ad-
uersaries to Goddes worde/ but all suche
shewe them selues what they be/ pcraven-
ture wyse men to the worlde but foolles be
fore god/men that loue more this presente
lyfe then the lyfe to come. This place shulde
moue al lawyers and iudges to be deligēt
to knowe goddes lawe/ least in there iud-
gements they do iudge otherwayes then
goddes lawe wyll/by the whiche al man-
nes lawe shulde be ruled/& yf goddes lawe
shulde be the rule of mannes lawe(as it is
in dede) howe shall they rule well man-
nes lawe that be ignoraunte in Goddes
lawe. Surely after my mynde there is no
thyng more to the hynderaunce of God-
des worde or more to the destructyon of
men soules in this realme then that the no-
blyte

The fyfte chapter.

biſhops and lawers and other that haue rule ouer the people both in the ſpiritualtye & in the tempoꝛaltye be ignoꝛaunte in goddes lawe / in the which it becommeth the moſt cheifely to be lerned / that they might orde all cauſes and matters accordynge to Goddes lawe / gentylmen and a greate parte of lawyers be ignoꝛaunt in Goddes lawe. And therefore ſeldome they do loue goddes worde / oꝛ the true teachers of yt / and the laye people folowe the gentylmen oꝛ rulers. As touchynge the ſpyꝛitualtye vnder the Byſhoppes / rulers be lawyers brought vp in the Byſhop of Romes law and foꝛ the moſte parte ſuche men that be ignoꝛaunt in goddes worde be Chauncelours / Compylaries / Officials / which oſtymes do hate Goddes worde and the true preachers of it / and fauoureth as muche as they darre the byſhop of Romes lawes and his waies. It is a very ſeldome thing to haue a lawyer a Chancellour / a Compyllary / a Preacher of Goddes worde / a ſetter forth of it / howe by the that be ignoꝛaunte it hath ben hyndered and letted we haue experience enoughe. I pray God that all Byſhoppes with al there officers vnder them may be true fauourers of goddes worde / and cꝛeſtly ſet foꝛwardes and

The fyfte chapitell

move and exhorte al men to goddes word
and to lyue after yt / that God may more
more be glorified of al men. Amen.

¶ AND be nat dronken with
wyne wherin is excelle, but be ful
of the spyryte / and talke amonge
poure selves of Psalmes and Him
nes and spyrytuall songes / syn-
gynge and makynge melodye vn-
to the Lorde in youre hartes / gy-
uynge thanks alwaye / for all
thynges / vnto God the father in
the name of our Lorde Ies^{us} Christ
submyttinge your selves one to a-
nother in the feare of god.

✱ The Apostle here forbiddeth dronkenes
as a cause of fornication or adultry / he mo-
ueth to be ware of drynkyng wyne whi-
che prouoketh to adultry or fornication.
In these wordes he forbyddeth also al ex-
celle and ryot in eatynge and drynkyng or
other bankettyng of the whiche cometh
many inconueniences and greate diseases
bothe to the body and soule / of vntreasona-
ble drynkyng or riotynge we se daylye
great

The fyfte chapter.

greate syckenes to come to the bodye / as the goute / dropsy / palsey / & other diseases many of the body. Also dronkenness / adultery / fornication / chydynge / fyghtyng mā slaughter dothe come of greate dzyrkyns whiche be destruction and deathe of the soule. The Apostle here nat onely forbyddeth synne and vyce / but also he forbyddeth the occasion and causes of them.

2 Dronkenness oughte to be eschewed for many causes that cometh of it / that bringeth men to deathe oftymes bothe of the body and of the soule it depriueth men of wytte wisdom and reason and maketh them worse then a brute beaste / yee then a swyne that walters ouer and ouer in the myre. Dronkenness it causeth many diseases in the body / it bringeth with it idelnes chydynge / braulynge / fyghtyng / murder / yee what myscheife doth it nat bring with it / death / both to body & soule. It is therefore to be abozred of all men.

3 He nat onely reproueth vyce but he sheweth vertue to be taken in the place of vyce / as here he reproueth dronkenness / & wylleth men to be fulfylled with the holy ghoſte and to synge in their herte s spiritual psalmes and hymnes / gypung thākes to god alwayes for his benefyte / these

R's.

spiritual

The fyfte chapter.

Spirituall Psalmes and Hymnes he setteth for the fruytes of dronkenness. And in this we thinke the Apostle willethe that lay men and lay women shulde synge spirituall Psalmes and Hymnes as preestes and spirituall men / and gyue thanks to god for all his benefites gyuen to the and and in this he sheweth playnely that it is lawefull for laye men and laye women to reade the holy scriptures / to haue them by harte / that they may talke of them / speke of them to theyr edyfyng / and synge spirituall Psalmes and Hymnes gyvinge thanks to the Lorde / howe shulde they synge spirituall Psalmes and Hymnes excepte that they knewe them before / and had redde them or lerned them. This place evidently sheweth that it is lawfull for laymen and lay womē to reade the scriptures of god / to talke of them to goddes glorye and to theyr edyfyenge. The Apostle dothe nat heare speake onelye to mynisters in the Church / but to all men / to whome he forbyddeth dronkenness and his fruytes / and for them the holy gooste and his fruytes to be receyued with spirituall thanks Psalmes and Hymnes glorifyenge god alwaye.

¶ He willethe that every man shall be obedi.

The fyfte chapter.

obediēt one to another in his state and degree and that in the feare of God / that none shulde contemne another thynkyng hym selfe better then other / but euerie one humyle him vnder other / and thynke hym selfe worse in his owne syght / and in this be reproveth proude hartes and stomakes and moueth euerie one to mekenes and lowlynes in them selfe .

¶ Let the women submytte them selves vnto their husbands as vnto the Lorde / for the husbände is the wyues heade , euen as Chyriste also is the heade of the congregation / and he is the sauyoure of his bodye. Therfore as the congregation is in subiection to Chyriste / likewise let the wyues be in subiection to their husbands in all thinges .

¶ Before the Apostle hath vniuersally taught euerie man. Nowe he cometh to perticular persons as to the wyfe and the husbände he sheweth ther due tyte one to other . But before I wyll shewe of their duties. I thynke it expedient some thinge to en-

The fyfte chapter .

to entreate of matrymonye by the whiche
the man and the wyfe be ioyned togyther
and the one bounde to the other by the law
of god/and that with suche knottes as ca
nat be loosed with out the breakynge of
goddes law and displeasure of god/except
it be for suche causes as by the scriptures
may loose the bounde of matrymonye/ as
adultery whiche be a cause of deuorice/ as
sayeth Christ. Math. 5. Fyyste it is to be
shewed for what causes Matrimony was
instituted and ordinated of god. One cause
was that mankynde shulde be multiplied
to the honour and glory of god by a lawe
full meanes bytwene man and woman/
thys mene was by matrimony ordinated of
god/as appereth. Gene. 1. where it is wri
ten/that after god made man to his symy
litude/he created y^e male and the female &
blessed them and sayd/growe and be mul
tplied and fyll the earthe / and this was
one of the cheife causes of matrymonye .
Another cause was to auoyde adulterye &
fornication/and that matrymonye shulde
be a lawefull remedye agaynste adultery
forbodden in the generall comaundement
Thou shalt nat compt aduoutry. Exo. 20
This cause saynt Paule sheweth. 1. Corin
7. Sayeng let euey mā haue his wyfe to
auoyde

The fyfte chapitere.

auoyde fornication / & euery woman haue
hyr husbände . Aduoutery of the harte is
as well forbodde / as adultery in outwarde
dede or acte / to auoyde all maner of adul-
tery both of the harte & of outwarde acte /
and for a remedy lawfull for the same it is
cōmaunded that they shall marye & take a
wyfe / that haue nat the gyfte of chastyte
and of continence. The thyrde cause of ma-
trimony is that charite might more be en-
larged and amonge straungers more di-
lated and scatered / & that these that were
straungers shulde be more coupled togy-
ther by charite / as the frendes of the wyfe
and the husbände by affinite more ioyued
together in loue and charite / and for that
cause it doth appere that certayne degrees
of kintred was forbodden to mary together
amongest whom was loue all reddy optey-
ned / & cōmaundemēt that mariage shulde
be out of certayne degrees of kynne / to
make more loue and to bylate charitie as
appereth. Leui. 18. and. 10. And also this
thing appereth in that / that there is more
loue cōmaunded to be betwene the man &
the wyfe / then bytweene the chyldren and
the father. As it is wyrtten . Gene. 2. and
Nume. 18. For this (saith god) let the mā
forsake his father and mother / & cleaue to
his

The fyfte chapiter.

his wyfe/and they shalbe two in one fleshe
To these maye be adde many other causes of matrimony/that the wyfe shulde be as an helper to the husbände/and the husbände to the wyfe/that they shulde labour together to prouyde necessities for them/and their housholde/ to brynge vp theyr chyldren vertuously in loue and drede of god/and in other holsome doctrine or craft for these & diuerse other causes that maye be gathered of scriptures was Matrimony ordained of god/and nat of mā. Therefore he that speaketh agaynst Matrimony/or condemneth it as an euyl thyng/he speaketh agaynst goddes ordinaunce/and condemneth that/that God hym selfe ordained.

2 Nowe I wyl speake sumthinge of the duety bytweene the man & the wyfe/whose dueties Sayncte Paule here declareth. Fyfte the duety of the wyfe towarde her husbāde he sheweth. He sayth it is the dutye of the wyfe to be obedient to her husbände in all lawfull and honest thynges/and to be redy and diligent at his lawfull cōmaundement/and in no wyse disobediēt to him and his lawfull cōmaundementes/neither in word nor yet in dede/nor in any behauour/neither in mynde nor thought
disobediēt

The fyfte chapter.

disobedient to hyr husbände. And here be
exprooueth all women that be disobedient
to thei husbādes/and wyl nat obey the
but wyl haue thei husbādes obedience
to them / eyther for the nobylte of thei
stocke they come of/or els for thei riches
or for prouidnes of harte and mynde that
they wyl haue the rule and domynyon ou
er thei husbādes / contrary to goddes
ordynauce. And here peraduenture some
woman wyl aske/why shulde the woman
be more obedient to the man/then the mā
to the wyfe: To this I make aunswere &
say that the wyfe shulde be obedient to hyr
husbāde for many causes/ & nat the hus
bāde to the wyfe. The fyrst & cheife cause
is/for the ordynauce of god whiche hath
ordinated that the wyfe shulde be obedyēt
to hyr husbāde in all thynges lawefull .
Eph. 5. And they that resyst the ordinaūce
of God; they brynge iudgemente to them
self. Roma. 13. wherfore it is no lytle fault
the wyfe to be disobedient to hyr husbāde
or to desyre the rule/domyniō/or maistery
ouer hyr husbāde/althoughe hyr husbāde
wold suffer it/for she that so doth/she doth
resyst the ordynauce of god/and taketh
to hyr selfe dampnation. Therfore let wo
mē beware they be nat disobedient to thei
husbāde

The fyfte chapter .

husbandes/ noz desyre to be mayster ouer
them/ for in so doyenge they byng iudge-
ment & damnation to them self/ although
that faute is counted but a lytle faute/ be
fore men/ yet before god it is a great faute
and it muste nedes be a greate faute / for
the whiche iudgement and dānation both
folowe. The seconde cause why that we-
men shulde be obediēte to men/ is for the
transgressyon of Eue/ whiche was puny-
shed and al hyr posteryte after hyr/ that is
to saye all women/ that they shulde be in
subiection to men and the wyfe in obedi-
ēce to the husbāde/ for Eues transgressi-
on/ whiche payne remayneth styll in we-
men & shall do for euer/ in a sygne of Eues
transgressyon as a payne for synne .

The thyrde cause is / for the infyrmyte of
women/ whiche for the moste parte be nat
so wyse/ wyttye/ constāte/ sobre/ dyscrete/
patient/ sad/ well reasoned / stronge in bo-
dy and for other suche lyke infirmities of
women/ whiche be foolyshe/ lyght/ vncon-
stant/ hasty/ angry/ bablynge/ full of wor-
des/ lyght/ of conditions/ mutable/ vnler-
ned & other such like infirmities which for
the moste parte be more in women then in
men. Therfore it becommeth the women
to be obedient to men and be ruled by mē/
as of

The fyfte chapitre.

as of more wytte wysdome learnynge/ iudgement/ sadnes sobernes/ and other good qualities/ whiche for the mooste parte be more in men then i wemen/ for these and other causes it becommeth the wyfe to be obedient to hyr husbāde/ & for a descente order to be had amongst men.

3 The sheweth howe the wyfe shulde be obediēte to hyr husbāde/ such as to the lord for the wyfes scrupng theyr husbādes in al harty obedience with reuerēce/ to serue the lord god/ and do goddes scrupce/ goddes cōmaundement/ and they please god so doyng/ and no scrupce of the wyfe to god cā please god better/ then when she obeyth hyr husbāde lowely in harte/ wyl mynde/ worde and in dede / in all lawfull thynges. Therfore let the wyfe be obediēte to hyr husbāde nat onely in outward thynges/ but also in all inwarde thynges as in wyl/ in mynde/ in harte/ in thought and without al murmure/ shewe hyr wyllynge and glad obedience to hyr husbāde/ as the wyl & cōmaundement of god is.

4 For the man is the heade of the woman. Here he sheweth a cause why the woman shulde obeye the man/ for the man is the head of the woman/ it becometh euery one to be obedient to his heade/ sayng the

¶.i.

man

The fyfte chapiter.

man is the heade of the woman/it becom
meth the woman to be obedient to the mā
as to hyr heade/the mā is called the heade
of the woman/for as out of the head doth
come all necessarye thynges to feade and
cheryshe the other partes of the bodye wher-
by they lyue / so it pertyneth to the man
to prouyde all necessaryes for the woman
that she maye lyue/ the heade hath natu-
le ouer the other partes that it shulde vse
any tyranny or cruelnes ouer the other p-
tes. So the man is the heade ouer the wo-
man/nat that he shulde vse tyranny or cru-
elnes ouer the woman or vse the woman
as they lyfte/other wayes then becometh
or after an vngodly facyon or maner/ but
that he shulde prouyde all necessaryes for
the woman / defende hyr/kepe hyr / and
saue hyr.

5 As the congregation is in subiection
to Christe / lyke wyse let the wyues be in
subiection to their husbundes in all thyn-
ges. The wyues must be obedient to their
husbādes as the cōgregation is to Christ
The congregation onely cleaue to Christ
and to none other/ onely loueth Christe /
heareth Christe and seruyeth Christe/ and
studyeth to please Christe. So muste the
wyfe onely cleaue to hyr husbāde/ be obe-
dyent

The fyfte chapter.

Byent to hyr husbände / serue hyr husbände
please hyr husbände / and kepe hyr selfe to
hyr husbände & to no mo. This place repro-
ueth all those that be disobedient / to their
husbandes / do nat serue theyr husbandes
wplyngely and gladly / do nat loue theyr
husbandes / but other better then them / or
as well as them / that be complainers of
their husbandes / nor kepe them onely to
theyr husbandes / but wyl haue other be-
sydes theyr husbände. All suche the Apo-
stle here reproveth and willet they shuld
amende.

¶ Ye husbandes loue your wy-
ues / euen as Chyste loued the con-
gregation / and gaue hym selfe for
yt / to sanctifye it, and clensed it in
the fontayne of water by the word
to make it vnto hym selfe a glorie-
ous congregation, hauing no spot
nor wrynkle, nor any suche thyng
but that it shulde be holy, and with-
out blame.

¶ Nowe he sheweth the due tyte of the
husbände to his wyfe / whose duty is nat
to bayte to contemne or despise his wyfe /

The fyfte chapter.

but to loue hyr as his owne fleſche and as
his ſelfe to make of hyr / and cheryſhe hyr /
kepe hyr honeſtly and ſe that ſhe want no
thyng neceſſary. The Apoſtle preſcribeth
a ſacion or a fourme howe the man ſhulde
loue his wyfe / euen as Chriſte hath loured
his Church / for the whiche wplyngely
he dyd dye / that he myght pouрге / make
cleane / and ſanctifie it to hym ſelf / & make
it a glorious & an holy Church / without
all ſpot or wrynklye / and without all faute
or blame. So ought the man to loue his
wyfe euen as him ſelfe / and ſo with loue to
embraſe hyr that he wolde gladly dye / yf
neceſſite ſo ſhulde conſtrayne hym for hyr
ſake rather then he wolde ſuffer hyr to pe-
ryſhe / he wolde put his lyfe in al icoperdie
and peryll. And if he ſhall at any tyme per-
ceyue his wyfe wrynkled / ſpotted / or with
any vyces poluted with ſyckenes diſeaſes
or any other wayes troubled with vyce /
ſynne / or ſyckenes. That then he ſhuld nat
ſet at lyle or contemne his wyfe / ſhe to
be ryd of hyr / and dyuorſed from hyr / but
he ſhulde then ſeke all wayes and means
for remedy for hyr / yf ſhe be diſeaſed with
ſyckeneſſe / ſe that ſhe lacke nothyng ne-
ceſſary for hyr / that he is able eyther by
labour or goodes to get for hyr. Provyde
remedies

The fyfthe chapter.

remedies that maye be gotten by mannes helpe/conforte hyr in wordes and dedes / and say she shall lacke nothyng that may do hyr good as longe as you haue one penny/or may get by your labour/ yf she be aged/wrinkled or nat fayre/she is nat to be dispised for hir age wrinkles or foulnes/ but to be made of and cheryshed / because she is your wyfe gauen to you of God/ to be loued euē as you do loue your owne body/be she yonge or aged/ wrinkled or vnwrinkled/fayre or full/good or badde. No man despiseth his owne body/ be yt neuer so deformed/aged/wrinkled/foule/fat/ maye speckly or any other wayes defaced so man maye nat dyspise his wyfe for hyr infirmities or diseases/but study to remedye them yf it be possible.yf thy wyfe be euyll/cupl tonged / spotted with synne and noughty luyng other wayes then gods lawe wyll / it is the deute of the husbände to correcte refourme and amende his wyfe by al wayes and meanes that is possible/& nat to contēne hir for hir noughtines/to forsake hyr and leue hyr and take another/to bpbzad hyr of hyr noughtines to blase abroad hyr synnes & byres/to hyr and his rebuke and shame / but to couer & hyde hyr synnes and fautes as muche as

The fyfte chapitre.

Shall lye in hym/ to studye howe & by what
meanes he maye amende hyr and make of
oureyll woman a good woman / whiche
thyng may be by gentle exhortation/ coun-
sell and dissuasion frome synne yf nat for
loue of god/ yet for shame rebuke and con-
fusion of the worlde / for feare of punyssh-
ment of God epyther in this worlde or at
leaste in the worlde to come/ or els in both
So it is the offyce of the husbande yf he
haue an euyl wyfe/ to studye by his wyse-
dome to make hyr good / to correcte hyr
fautes to remedye them/ and to make hyr
holy and vertuous as Christ purged his
churche spotted and polluted with synne.
and made it holy and faultles in his syght
2 Here is shewed howe Christ hath pur-
ged his Churche/ truely in the fountayne
of water by his worde/ althoughe God of
his mere mercy and goodnes/ without al-
manes desertes or merites/ onely for Chri-
stes sake hath washed and purged man
frome synne / yet he vseth a meane by the
whiche he clenseth men frome sine/ which
is by baptyme in water by the worde of
god/ and so in baptyme is our synnes take
awaye/ and we frome synnes purged/ clen-
sed and regenerated in a new man/ to lyue
an holy lyfe accordynge to the spirite and
wyl

The fyfte chapiter.

Wyll of god/it is nat þ water that washe
vs frome our synnes/ but Christe by his
worde and his spirite gauen to vs in bap-
tyme that washeth away our synnes that
we haue of Adam by carnall nature.

3 In that the Apostle sayth that Christ
bath cleynd his Church in the fountaine
of water by the worde/ he sheweth playne-
ly that baptyme is a mene wherby Christ
taketh away origynall synne & maketh al
them that be baptysed in the name of
the father/the sonne/ and the holy ghost/
accordynge to christes iustitiation. Math.
28. to be cleynd frome al synne of Adam
and yf they be of age or they be baptysed
throughe sayth in the promyse of God by
his worde takynge vpon them baptyme as
was many in the Apostles tyme / at the
preachynge of the Apostles were conuer-
ted frome theyr synnes beleued in Christe
and were christened/and so deliuered from
theyr synnes and were saued.

This place of sainte Paul maketh againe
the Anabaptistes that wolde nat haue
chylidren to be christened/ whiche is a de-
uyllyshe and a damnable heresye worthy
great punishment. yf we be christen men
our office is to bringe euery man as much
as in vs is to Christe/ & that synners may

The fyfte chapter.

be clyensed from theyr synne and be saued.
Chyldren be bozne in synne and shall be
damned yf they be nat clyensed from theyr
synne/although god do pouрге vs frome
synne onely/pet he vseth meanes wherby
he taketh and washeth away our synnes
that meanes sayeth saynte Paule here is
by the fountayne of water in the worde of
God/by the whiche meanes Christe pur-
geth his Church and his Congregation.
Chyldren are of the Church or Congre-
gation of God. wherfore chyldren muste
nedes be chrystened / or elles they are nat
purged of theyr synnes/noz shall nat be sa-
ued without baptyme/whiche is the mea-
ne to purge and washe them frome theyr
synnes. And therfore baptyme is counted
of saynte Paule to Ept. 3. the fountayne
of regeneration and renupnge of the holy
ghoste whiche god hath powred vpon vs
abundantly by Iesus Christ our sauour.
This saynge of saynt Paul proueth that
chyldren of necessitye muste be chrystened
or elles they can nat be pouerged of theyr
synnes/noz yet saued by Christ and come
to lyfe euerlastyng. wherfore the Ana-
baptistes that wolde nat haue chyldren to
be chrystened/they shewe them selves that
they wolde nat haue chyldren to be pur-
ged

The fyfte chapter.

ged from their sinne and be saued / yf they wolde haue chylidren saued / they wold nat denye to them the meanes wherby Christ purgeth his Church frome synes and saucth it / which is by baptyme as here appereth .

Secondly / yt may be prouid by many places of the holy scripture that chylidre must nedes be chrystened / or elles they can nat be saued / except god of his absolute power to saue them. Besides these places of Paul all redy brought whiche hath euydentely proued that chylidren muste nedes be chrystened / it also proueth saynete Johan. 3. sayenge. Excepte a man be bozne agayne of the holy ghost and of water / he can nat enter into the kyngdome of heauen. To be bozne agayne of the holy ghoste and of water / it is to be chrystened / as Paul sheweth to Titu. 3. where as baptyme is called the fountaine of regeneration and of renuyng of the holy ghost. Chylidren therfore must be chrystened / yf they shall entre in to the kyngedome of heauen / and be partakers of yfse celestial. The thyrde reason to proue this same thyng as there was none saued in the tyme of Noes flood / that was out of the shyppe of Noe / but onely those that were within the shyp / so in our tyme

A. 5.

none

The fyfte chapter

None is sauyd without baptyme/ this symilitude vseth S. Peter. 1. Pe. 3. Therefore chyldren yf they shal be sauyd must be baptised.

The fourth reason/ what was the see and the cloude to the israelites when Moyses was thery captayne and passed throughe the reade see/ the same thyng to vs now is baptyme/ as sayeth Paule. 1. Corin. 10. thys was a figure of our baptysme / but none of the israelites was saued that dyd nat goo throughe the reade se and entred the cloude with Moyses/ so shal none be saued now/ that haue nat ben christened/ it pertaineth therefore to the saluacion of chyldren that they shal be christened.

The fyfte reason be that hath nat the spirite of god he is nat of god/ nor of Christe Rom. 8. Chyldren haue the spirite of Christe/ yf they be of Christ and shal be saued/ the spirite of Christe/ and Christ himselfe they receyue by baptyme/ wytnessing saynte Paule. Gala. 3. where he sayeth. who soeuer are christened they haue put on Christe/ for he sayeth ye that are christened/ and then ye haue put on Christe so that christening goeth before the putting on of Christ/ chyldren therefore before they receyue Christe they muste be christened.

The

The fyfte chapster.

The fyrst reason. They that wyl nat be obedient to the ordinaunce of God shalbe damned. Roma. 13. Christe hath ordina- ted that all people and reasonable creatu- res shalbe christened. Math. 28. Marc. 16 chyl- dren are people and resonable creatu- res. wherefore it foloweth that chyl- dren muste be christened or elles they shal be damned i hel for euermore. But that chil- dren shal nat be dāned / it appereth. Mat 19. where Christe reproveth his disciples that wolde nat suffer chyl- dren to come to hym / where he sayeth to his dysciples / let nat these chyl- dren to come to me / he toke these chyl- dren in his armes and layde his hande vpon theyr heades and blessed the and sayde / of suche is the kyngedome of god. Here is tokens that god loued these chyl- dren / that they please him / & that they had fapth / for with out fapth no man can please god. Hebru. 11.

The seuenth reason. Circumcision in the olde law was a necessary ordinaunce w^t out y^e which no mā masculine was saued. Gene. 17. bapty me for vs in the newe law is counted in the steade of circumcision / & as no man chylde was saued without cir- cumcision / so none amoungst vs shal be sa- ued without bapty me. Chyl- dren therfore must

The fyfte chapter.

must of necessitie be christened / that baptysme to vs in the lawe is in the steede of circumcision / it appeareth in manye places of scripture / as Philippē. 3. where S. Paule saythe: that we are circumcision / which worshyp god in the spiete. This circumcision is that outwarde signe / whereby we shewe our selues to all the worlde that we be seruauntes of god / and that we wyl serue none other but god and Christe Iesus / whose bagge and name we haue / and promysed in baptysme onely to serue hym.

The eyght reason. No man can be partaker of Christes resurreccion / ascension / and glory / except he dye with Christ and be buryed with him / and rype with Christ. we can not dye with Christ / excepte we be fyrst christened in Christ / as sayth Saynte Paule. Roma. 6. Do you not knowe that all we that are christened in Christe Iesus / that in his deathe we are christened / buryed with Christe by baptysme in to death / that we myght arype with Christ / and be partakers of his glory. Marke the ordie of Saynte Paule / and then se howe it foloweth consequently / that we must be christened of necessitie / yf we wyl be partakers of his glorye and kyngdome.

The

The fyfte chapiter .

The nyntb reason. The Apostles christened hole householdes/as Paule christened Lydia a seller of purple and hyr hole household. Act. 18. He christened Chrys-
pum an hye ruler of the Synagoge / with his hole household. Act. 19. & Stephe household. 1. Cor. 1. It is very lyke that amouges these hole householdes he christened chyldren/seyng chyldren be of the householdes. The Apostles with all inwardes instructions and outward signes byd byng men to Christe / as moche as laye in them/ and wolde that euerye man shulde knowe them that were the seruauntes of God/and that seruauntes shulde be made certayne / that they were the seruauntes of Christe by some outward taken/whiche was by baptysme. And therefore the Apostles baptysed all them that wolde become the seruauntes of Christe/and beleue in Christ/and take Christe for theyr Lorde and Mayster / whose outward bagge was baptysme/as appereth by Saynte Paule. Ephe. 4. wher he moneth men to vnitie by reason of baptysme/sayeng: One god/one fayth/one baptyme/one Lorde god and fathet of all that worketh all in all.

The tenth reason. The trouthe of goddes

The fyfte chapiter

his wordes / and the true vse of them hath
ben alwayes in his churche / and in the as-
gregation of god / that chyldren shulde be
christened hath euer ben vled in Christes
church sence Christes tyme / tyl these Ana-
baptistes dyd come / wherfore these Ana-
baptistes denynge baptyisme to chyldren /
greatly are to be blamed / seynge ther be so
many scriptures that proueth euidently
ly that chyldren must be christened / as I
haue here shewed by some scripture / and
no places maye be brought for that pur-
pose to proue the baptyme of chyldre.

Nowe I wyl bynge in the reasons of
the Anabaptistes / that they bynge for
theyr purpose / and shewe howe weake and
flender reasons they be / & how farre disa-
greynge from the scriptures / that no man
shulde be ouer come and broughte in an er-
roure or heresy by such reasons / that be of
no weghtynes and withoute scripture / y-
contrary to holy scripture. They say that
these that shalbe christened must fyrste be-
leue / and then be christened. Chyldre they
saye can not beleue / for sayth is gotten by
hearynge / and hearynge by the worde of
god. So chyldre can not haue sayth / sayth
these Anabaptistes / wherfor they say that
chyldren shulde not be christened. To this
reason

The fyfte reason.

reason 3 answer and saye / that chylidren
maye haue fayth / althoughe they haue is
not by hearynge / yet they haue faythe by
infusion of the holy ghost as the holy pro-
phetes hadde / and many holy men in the
olde lawe had. Also saythe is the gyfte of
God & the worke of the holy ghoſte. who
shulde let God to gyue his gyftes where
he wyl / seynge saythe is the gyft of God.
Ephe. 2. Philp. 1. He maye gyue fayth
as well to chylidren as to olde men. Fayth
also is the worke of God. 3 hon. 6. & not
of man / of mannes wyl or reason. who
shall let god to worke where he lyst / ther-
fore it is not vnpossible for chylde to ha-
ue fayth as these anabaptistes falsely sup-
pose. Also god regardeth no persons / but
gyueth his gyftes withoute all regarde of
personnes / to be a chylde or olde man be
counted as personnes in scriptures / wher-
fore it foloweth playnely that god gyueth
not fayth to an olde mā / or denyeth fayth
to a chylde / because he is a chylde / for then
god shuld regarde personnes / which he doth
nat. And where they say that they must ex-
presse their fayth before they be christened
what wyl they do with dese and dōme mē
that get nat fayth by hearynge: nor cā nat
expresse theyr fayth by wordes: wyl they
exclude

The fyfte chapter.

exclude the from baptyſme/ & condēne the
to hel ppyr. And alſo ſū aged peraduenture
wyl diſſeble and ſay they haue ſayth/ whē
they haue nat ſayth/ and yf they wyl chriſ-
ten none without they be certayn of the
ſayth/ then ſhal they chryſtē none/ neyther
yonge nor olde/ ſeynge that olde may diſ-
ſeble/ and ſaye they haue ſayth when they
haue nat ſayth. And where they ſay there
is no crāple in ſcripture by expreſſed wo-
des that chyliden ſhuld be chryſtēned. To
this I anſwere that it is ynoughe that it
may be iuſtly gathered of the holy ſcriptu-
res truely vnderſtanded/ as of the ſcriptu-
res I haue ſhewed before/ & of many mo/
as of that the Apoſtles chryſtēned hole hou-
ſoldes that they chryſtēned ſome chyliden
I ſuppoſe the Scripture doth nat bynge
forth example of chyliden chryſtēned / nat
becauſe there was no chyliden chryſtēned
of the Apoſtles / but becauſe the ſcripture
dothe nat muche ſpeake of women nor of
chyliden but vnderſtande them in the mā
For I ſuppoſe there was many mo womē
chryſtēned of the Apoſtles then is mention
made of in the ſcripture. women and chyl-
iden are vnderſtande in men of the mascu-
lyne kide/ as Roma. 5. He ſayth ſine came
vpon all men by Adam/ and by chryſt were
al men

The fyfte chapter.

all men iustified/that is all men/all womē
al chyldren/were deade by the synne of A-
dam/And all men/all women/ all chyldre
made ryghtuous and iustified by Chyriste
although it is spokē after the Becke tong
in the masculyne gender and no mention
made of the fempyne gender/noz of chil-
dren/but they be bothe vnderstande in the
masculyne gender/ euen as well as menti-
on were made of them bothe/ and women/
and chyldren be as wel redeemed by Chyrist
and washed from synnes by Chyrist as mē
So I thiike that scripture doth nat speke
of chyldren / when it commaundeth bap-
tyme/ but includeth all men of the mascu-
lyne gendre al women/ and chyldren to be
chrystened/when it commaundeth that al
creatures shuld be chrystened/chyldren are
to be couēted amongst creatures/ and peo-
ple of God. These thinges I haue spoken
as touchynge the baptyme of yonge chyl-
dren/whose baptyme the scriptures dothe
aproue and allowe and condempneth the
dupplyche & erroneous opinion of the Ana-
baptistes whiche be fallen into an errour
and an heresie/ and hath brought other to
theyr errour be reasons of no strength noz
weyght/ folyshe and contrary to the scrip-
ture/whiche at the fyrst hath peraduēture

The yfte chapter.

semed apparente to the ignoraunte in the
Scripture, but to them that be learned in
the scripture they be of no pythe nor effect
nor proue the thig they go about, therefore
let euery man beware of these Anabapti-
stes and flee their errours, heresyces, and
deceyuable doctrine, that bringeth to death
and receyue the true doctrine of Christe
that bringeth to lyfe. Now I wyl retourne
agayne to saynt Paule.

G: So oughte men also to loue
theyr wyues, euen as theyr owne
bodies he that loueth his wyfe, lo-
ueth hym selfe. For no man yete-
uer hated his owne fleshe, but no-
risseth and cherisseth it euen as
the Lorde dothe also the Congre-
gacion, for we are membris of his
bodye / of his fleshe, and of his
bones. **¶**

A The Apostle here sheweth howe the mā
shuld loue his wife eue as his owne bodye/
for the man and the wyfe be one bodye cou-
pled together by matrimony a knot nat-
to be loosed at māns pleasure / who hath
euer ben so mad, of so lytle wpt that hath
hated

The fyfte chapter.

hated hy's owne body / were it neuer so de-
forme or out of facyon / so wayke / so lene /
so speckely / so fylthy / and so full of noughty-
nes / but hath euer cherished & nourished his
owne bodye and hy'd the fautes of it / and
redy to amende it / so shulde a man be affec-
ted towarde his wyfe / as towarde his
owne bodye / y^e even as Christe hath lo-
ued his Church; whiche hath nat put it
away when it was a bodel and polluted
with fylthynges and synnes / but hath take
it to him and hath purged it and made it
cleane holy and gay / and hath dissembled
many thynges in it / and at the laste healed
all hy's sores and diseases and washed cle-
re away hy's spottes and synnes. After the
example of Christe towarde his church
let the husbände do to the wyfe / and euer
haue before his eyes what thyng he wolde
shulde be done to hys owne bodye / & the same
thyng let him do to his wyfe. This place
reprooveth those husbādes that loue nat
their wyfes / that contēne and dispise their
wyfes / whē they are sycke / nat prouyding
for them necessities / nat comfortyng the
with all comforte they can / y^e this place
checketh all them that wyl nat couer and
hyde the fault of their wyues if they be no-
table crimes and do nat study to resourme

The fyfte chapter.

and amende theyre wyues / and to make them good/vertuouse and holy .

2 For we are membris of one body / he sheweth why he called the wyfe the fleshe of the man / it was because the woman was made of the man / of a rybbe take out of the syde of Adam / and the womannes bone was made of a bone of Adam as it is wyten . Gene. 2 . to the whiche place saynt Paule dothe allude here. For this cause that the man shulde nat contene the womā as a creature made of a dyler matter then he was of and to certifie the man that he shulde nat contemne his wyfe excepte he shulde contemne hym selfe & his owne fleshe this thyng he sheweth that there shulde be more loue bytwene the mā and the wyfe / no streyfe / no contention / no debate / no contemnyng one another.

¶ 2: For this cause shall a man leaue father and mother , and cleaue vnto his wyfe , and they two shall be one fleshe. This is a greatessecrete , I speake of Chyriste and the Congregacyon. Neuerthelesse do ye so, that every one of you loue his
wyfe

The fyfte chapter.

**wyfe / euen as hym selfe / but let
the wyfe feare hyr husbände.**

¶ Here the Apostle wylleth that there
shulde be more loue bytwene the husbände
and the wyfe / then bytwene the chyldren
and the parentes he wylleth the sone shall
preferre the loue to his wyfe aboue the lo-
ue to father or mother.

2 The Apostle speaketh here onely of
the loue that shulde be bytwene the man &
the wyfe / of the other duties of the man
to the wyfe it is spoken in other places of
scripture / as Peter. 1. Pe. 3. Heweth that
it is the offyce of the man to dwell with
his wyfe / to entreate hyr after knowledge
and to liue together as perpetual felowes
of good and euyl / for al theyr lyfe tyme / in
peace / concord / unite / loue / and betwixt obe-
dience accordynge to goddes lawe / prouy-
dynge together necessaryes / that they
myght lyue holply and godly / and bringe
up their chyldren vertuously in the know-
ledge of god in loue and feare of god / to or-
der and rule theyr sample accordynge to
goddes wyl gyuynge them example of al
goodnes to folowe. Peter addeth after
knowledge / that is that the man shulde or-
der his wyfz after knowledge & wysedome

The fyfte chapter.

Whiche be more in men then in women/
for men muste beare the infirmitie of wo-
men/ and many thynges to pardone i them
and ouer se and wyke at and dyssemble
as they had nat knowe or elles there shal
be lytle agremente betwene the man and
the wyfe / and some tyme to exhorte gen-
tlyly/ to rebuke sharpely and some tyme cle-
rely to rectify the matter as he for his wy-
sedome shall se moche expedient to entreat
hyr alway endeuerynge hym to make his
wyfe gentle/lowly/obedient/lowly/hon-
nest/good/valye/and vertuose. In man
it is to supply that lacketh in women/ to
haue more wytt/wyldome/reason/pru-
dence/counsell/learnynge wayes to prouyde
necessaries for theyr lyuynge/ and to or-
dye euery thyng well. Also it pertayneth
to men sayeth Peter there/ to gyue to wo-
men due honour/ that is that the man shulde
nat contemne or despyce his wyfe / or vse
hyr as his hande mayde or seruaunte/ but
to take hyr as felowe of his perpetual lyfe
and as ioynte heyres of God. This place
of Peter reprooueth those men that contē-
ne and dyspyse there wyfes / wyll nat vse
theyr company at bed or at borde and o-
ther conuersacion of lyuynge/ but leue the
for sake them/ put them away from them/
Also

The fyfte chaptye.

Also it reproveth all them that use theyre wyfe as theyr hande mayde or ieruaunte/ that use muche chydynge or brawnyng or fyghtynge with theyr wyues/ or use to bounch beate tread vnder theyr fote theire wyues as dogges or swyne/ or any other vngodly wayes do entreate their wyues/ they be reprovied of the Apostle. Therfore let all suche frowarde husbundes amende least the plage of god fall on the for theyr vngodly entreatynge of their wyues/ whō they shulde knowe to be felowes with the and boughte with the precyous bloude of Chryste/ and called to be partakers of the heuently kyngedome as well as they that be men. Finally it is the offyce of husbundes to vse the company of theyr wyues & to paye deuty as saynt Paule calleth it. 1. Corin. 7. sayeng. Let the man grue deuty to his wyfe for the man hath the nar power of his bodye/ but the wyfe / lyke wyfe the wyfe hath nar power of hyr bodye/ but the husbunde / Wherfore Paule reproveth all these marped men / that do nat theyr deuty to theyr wyfes/ but wyl take hoors / harlottes and dyabbes/ and kepe besydes theyr wyues / but let all suche aduiterers take hede/ for the sworde of the vengeance of god hangeth ouer theyr heades/ & god

The fyfte chapter.

Wyll smyte peradventure soner then they
suppose or beleue.

3 This is a great secrete or mystery as
he shulde say this thinge that I haue here
spoken of/is a great mistery/and more the
can be shewed, by wordes/that is that the
loue of Christ towarde his Churche can
no tonge expresse/ne harte thinke it/it pas
seth farre al eloquence of song or thought
of mānes harte/euen so shulde the loue by
tweene man & wyfe be more then any tong
by eloquence were able to expresse.

4 The Apostle to make an ende of the
duties bytweene the mā and the wyfe/be
sayeth it is the deute of the wyfe to be o-
bedient to hyr husbände/to feare him/to
haue him in honour and reuerence/& este-
me him as hyr lord & mayster/as Saray
called Abrahā hyr husbände lord. i. pe
3. And this subiection of the wyfe to the
husbände muste be with out murmure or
grudge/but wyllyngly and with gladnes
for it is inflicted to women of god/ for the
transgression of Eue as a payne for sinne
Therefore let nat the woman loke at the
husbände or at his duties to hyr or whe-
ther he be good or euill/a Jewe or a Gen-
tyle/a Scot or an Englysheman/a frech
man or Ducheman/a free man/a bondema
ryche

The fyfte chapter.

rythe or pore/a gentylman boine or yoma
gentle or vngentle/meke or frowarde/but
do hyr deuty to hyr husbände that god re-
quireth of hyr bandes/let hyr be obediēt
to him in all lawefull thynges/loue hym/
feare him/haue him in honour and reue-
rence/be he neuer so euyl vnkide/noughty
and pore/let the wyfe be of honest conuer-
sacion and lpyng/that the husbände may
espye in hyr nothyng but that is chaste/
womanly/good/juste/vertuous/holy and
godly/no finders of fautes with theyr hus-
bandes maners & conditions/ but yf they
fynde any thing to be reprovēd with their
husbandes/to monyfe them of it secretly
bytweene them alone/bearynge with patience
the infyrmities of theyr husbandes/
nat wanton or lyght in wordes or condi-
cions/no bablers or strayers abrode/ but of
fewe wordes/ keepers of theyr houses at
home/sobze/sad/& constant louers of theyr
husbandes studyng alway to please their
husbandes & none other/that by this holy
and chaste couersacion/they myght bring
theyr husbandes that were hepten to the
fapth of Chryste/and by their goodnes re-
fourme and amende the euylnes of euyl
husbandes. And so gyue no place to the de-
uyl & moueth them meruaylously that be

The fyfte chapte.

warped / to contention streyfe and debate /
the one to cōdemne / dispise and aborre the
other and can nat beare the maners of the
other / he loue the other / nor do they deu-
ties one to another / and so the wyfe despy-
reth another husbände / and the husbände
another wyfe / for the mā in his owne wyfe
he seyth nothyng that pleasech him. So
the deuyll byndeth his eyes and setteth be-
fore the eyes of the man al the spottes and
fautes of his wyfe (as there is no man ne
woman without all fautes) and at his wy-
ues vertues / goodnes and good properties
worthy cōmendation he neuer remembreth
this thyng worketh the deuyll in the state
of marriage streynes bothe in the man and
in the woman / and happy are they that do
nat obey to the deuyll / nor geue no place
to the deuylls worke / which thyng the
deuyll worketh to make the that be married
to breake goddes cōmaundemente and so
to offende and displease God. Also to this
helpeth the nature of mā whiche is neuer
content with his state or lotte / whiche set-
teth lytle by the thyng it hath at pleasure
and despyerh euer the thyng it hath nat /
or is nat lawfull to haue. Therefore it offe-
nes chaunces / that in the eye of the man
every woman is more sayet / better / more
pleasaunt

The xijth chapter.

pleasauit then his owne wyfe. And oftymes it chaunceth that the man is so blinded/ that he forsaketh his owne lawfull wyfe gyuen hi of god/ for whom he shulde forsake al other/ and despyseth hyr/ and loueth an harlot a dyabe that is foule and euill fauoured and huglye/ so the noughty nature of man despyseth that it hathe and despyeth that it hath nat/ whiche to haue is vnlawfull/ and against goddes lawe/ so laboureth the deuyll to kyll men in euery state/ and no man or woman is sure from the temptation of the deuyll / but gyue no place nor consent to the deuyls temptation & the his temptation shal nat noy or hurte you. yf the deuyll shal tempte any man or woman as I haue sayde before/ let hi giue no consent to the deuyll/ let the man haue euer before his eyes nat the fautes but the vertues of his wyfe/ & hyr goodnes/ what he is boude to hyr by the law of god by reason of matrimony/ let hym thynke euery thing in his wyfe worthy to be comended Let hym thinke his wyfe aboue all other both better & sayet/ for so she is to him/ by the ordinaunce of god. whiche hath boude hi to his wyfe alone/ that for hyr he shuld forsake al other as long as she lyueth/ & he shulde loue none aboue hyr/ or so wel/ & put
hyr

The fyfte chapter .

hys away fro hi for none / or shuld kepe non
other besides hir / & same thing the wife must
thike & do. The husbāde may vse by lawfull
wyfe with a clere conscience as a lawfull
remedye agaynste adulterye and fornicas-
tion / to vse other women then hys owne
wyfe he can nat with a cleane and a clere
conscience / for it is agaynst Goddes lawe
and he that dothe so offendeth God / dis-
pleaseth God / his conscience is spotted /
for he com nytych deadeyly synne .

Therefore let the man thynke of his wyfe
thus. This woman is she whiche God
hath gyuen to me / that I shulde embra-
se alone / that I shulde loue hys as longe
as we shall lyue togyther / that I shulde
thynke hys to me mooste fayrest of all wo-
men / better and alone mere for me / gyuen
of God to bynge forth the chyldren to con-
tynue the worlde to Goddes honoure
and gloire / for a lawefull remedye aga-
ynste adulterye and all kynde of adultery /
to bylate charytie bytwene hys and me /
hys frendes and my frendes / hys consan-
guinite and monde . And lyke wyse the
wyfe shulde thynke of hys husbāde / that
he is gyuen to hys of God that she shulde
haue an eye nat to hys fautes / but to
his vertues / to hys deuyte towarde him /
that

The fyfte chapter.

that she shulde loue hym aboue all other /
onely study to please hym / to make
hys bodye free, to none other /
but to hys husbände alone /
to be obedyente to hym
with all lowelynes
and gentylnes
to haue him
in feare /
honour /
and re
uer
ce

Thus I haue shewed accordyng
to the doctryne of S.
Paule part of the duty
of the man towards
his wife / & of the wi
fe towards
hys hus
bände.



**The syxte Chapye
ter to the Ep
hesians.**

The sette chapter.



YE CHYLDREN Obey your elders in the Lord for that is right, honour thy father and thy mother that is the fyrste commaundement that hath any promyse, that thou mayst prosper and lyue longe vpon earth. And ye fathers prouoke nat your chyliden vnto wrath, but brynge them vp in nourtour and informacion of the Lorde.

Nowe the Apostle sheweth of the dutye of chyliden to their father and mother/it helpeth muche to obtayne godly vertues/that chyliden from their cradel and from their yonge age be vertuously brought vp in nourtour in good vertues and godlye learnynge / in loue and feare of god / in deuotion and obedience to their parentes in gentyl and lowly maners / for as the olde sapenge is. The botell wyll kepe y^e smel or sauour / of that liquore y^t it first receyued. So men for the moste part smelle out of that facyon and maners / and loue that

The fyrte chapiter.

Waye that they haue bene brought vp in
theyr yonge age. Therfore it is necessary
that chyldren in their yonge age shulde be
put to good scole maysters that may and
wyl bring them vp in good holy and ver
tuous doctryne / and godly maners that
chyldren may learne to knowe God theyr
creature and maker / of whom al goodnes
doth come / to knowe the goodnes and be
nefices of god towarde them to laude and
praise God / to gyue hym thanks for his
benefices to be obedient to father and mo
ther / to gyue to them al honoure / nat onely
with outwarde gesture as bowynge their
knees / puttynge of theyr cappe to their pa
rentes / or askynge theyr blessinges or do
ynge theyr lafull comaundementes / and
beyng obedient with al glad diligence to
doe theyr parentes comaundementes but
also that they shulde honour their paren
tes with all due honoure in guyng and
prouydyng for them al necessaries yf they
nede / or be pore / or haue nede of the helpe
of theyr chyldren / for so this word honoure
is taken in the scripture nat onely for out
warde reuerence / but also for helpe or suffi
cience of liuing as Paul the weth. 1. Timo
s. where he sayeth . The elders that rule
well are worthy double honoure / they are
they

The syxte chapter.

they that labour in the worde of god .

2 In the lord. This worde sheweth how chylidren shulde be obedient to theyr elders and to their fathers and mothers / that is to say in the lord / because the lord hath so commaunded / and it is the wyll of the lord that chylidren shall obey to theyr parentes / or elles in the lord / that is to say i all thynges that pleseth the lord / that is in al lawfull thynges. So chylidren obeying theyr parentes gyyng them deu honoure doth serue and please the lord / and these chylidren that be disobedient to theyr parentes do dysplease and offende god.

3 For this is iuste / that the chylidren shulde obey theyr parentes / helpe and socour their necessite gyyng deu honoure to them / scyng chylidren hath receyued of theyr parentes theyr byng / fode and coste of bynggng by when they were nat able to helpe them selfe. Therefore it is equite that they shuld helpe ther parentes

4 This is the fyrste commaundement in promyse / to the whiche promyse of rewarde is made of longe lyfe epyther in this lyfe / or in the lyfe to come / or in bothe / as oostymes chaunceth to them that honoure their parentes in this worlde / and the contrarie is oostymes shewed / that these chylidren

The syxte chapiter

Then that do nat honoure theyr parentes
in this worlde but be disobedient to them
contene/dispyse and wyl nat acknowledge
theire father and mother/or kynnsfolke/or
be so unkynde & unnaturall chyldren that
despyre the death of their parentes for their
profyte/goodes/landes/or riches/it is of
tymes sene that these chyldren be of shorte
lyfe in this worlde/or dye some euyl death
by some myschaunce or euyl fortune cal-
led of man/when it is the secreete wyl and
workynge of God/whiche wyl nat suffre
the contempte of parentes to be unpunys-
shed in this world/that al chyldren might
learne to be obedient to their parentes/to
honoure them/and nat to contemne or dis-
pyse them or to wyshe theyr death for any
lucre sake/ for any honoure or promotion
or suche lyke thyng. The Apostle promys-
seth two thynges to these chyldren that ho-
noure their parentes/the one is / that all
thynges shalbe wel to them / and al thyng-
es prosperous. The other lēgth of lyfe/&
contrary to them that dishonoureth there
parentes thretteth two thynges/ that all
thynges shalbe euyl to them/and shortnes
of lyfe/whiche thynges yf they chaunce nat
alway in this lyfe/pet surely in the lyfe to
come they wyl chaunce/& god wyl pfourme

The syxte chapiter.

his promyse/for god is true in his promyses and wpll perfourme the/eyther in this worlde/oz in the worlde to come oz elles in bothe. And although it is red of some chyl dren that disobeyed their parentes / that had great ryches oz felicity in this worlde and of longe lyfe in whome this thre of god had no place in this worlde/ yet without doubte it had place after this lyfe in them/oz elles such disobedient chyl dren to theyr parentes was without all felicity & of shorte lyfe before god. Chyl dren that do nat obey their parentes they offend against the lawe of nature/of equitye and iustice & againste goddes lawe wryten/ whiche all require that children shulde gyue deu honoure to their fathers and mothers.

¶ And ye fathers prouoke nat your chyl dren to wrath. Nowe he cometh to parentes & sheweth what is their deuty towards their chyl dren. Fathers and mothers for the mooste parte eyther they are to tender/softe/gentle / oz make so much on them/oz elles they are to harde/sel/ cruel sharpe/oz frowarde with them. Fewe oz none of theyr parentes do knowe how they shulde order oz brynge bp their chyl dren / but eyther nature moueth them to be to tender ouer them/ and so they make the chyl dren

The syxte chapter.

dyen to wantonne / selfe wylly / frowarde /
nat carynge for father or mother / ye disco-
bedient to father and mother and so oft-
mes it is true that Mantuane sayeth .

Blanda patrum segnes facit indulgentia gnatos
To muche pamperryng of fathers ma-
keth slowe and disobedient chyldre. Ther-
fore it is trewe that Salomon saythe .
He þ spareth the rod, he hateth the child
And of the contrary part there is some pa-
rētes that kepe theyr chyldren in to much
awe or feare of them / by whose fierynes &
hastynes / the chyldren be almoste marded
and broughte to suche feare that they be
without al sence and for feare they cā nat
tell what they shulde answer or do / ye for
feare they can nat speake one worde right
this thyng causeth the fierynes or rygo-
roulnes of some to muche seuerer fathers
towardses theyr chyldren whom by awe &
feare they thynke to make wyse / & by that
meanes they make them starke foles / and
without senses / as they be that be angry
or in a fury / whiche be paste them selfe for
ire or fury / that for a tyme they can nat tel
what they say or do / or what is spoken to
them / to whose madnes or fure the Apo-
stle wth appere to allude here whē he saith
Ye fathers prouoke nat youre chyldren to

The fyrte chapter.

**Wrath/as he wold say/ Ye fathers by your
hardnes or rigorusnes prouoke nat your
chyliden to be without sense or in such fe-
re that they can nat tell what to say or do
for feare. Therefore let parentes take hede
as they brynge vp theyr children/ & let the
nat vse to muche tendernes nor yet to much
rigorousnes ouer theyr chyliden/ brynge
them vp in the knowledge of god / in loue
and feare of God/ in feare to breake Gods
des comaundementes/ in the loue of gods
des worde/ of the whiche the chyliden may
learne what is the true worshyppe of god
howe they shall truly honoure and wor-
shyppe god/ what is true vertue and holy-
nes/ what workes please god beste & what
please him nat/ it pertayneth to the paren-
tes to teache their chyliden to loue vertu/
and to hate vyce / to walke in vertu & go
forwarde & encrease in vertu euery daye
also to gyue to their chyliden holy exam-
ples of lyuynge/ that the chyliden maye se
in the parentes no fylthynges/ viciennes /
nor euylnes to folowe. And also the chyl-
iden may nat all togyther be without cor-
rection/ but the rod must be had somtimes
to correcte the wantonnes of chyliden and
there negligence to make them obediēte
to holysome admonitions and teachynges**

The sixte chapter.

nor yet the rode of correctiō may nat be
vſed to muche/leaſte by to muche betyng
the chylde be dulled and care nat for be-
tyng. Therfore chylde muſte be orde-
red ſomtyme by ſayre meanes/ & ſomtyme
by correctiō. And it chaunceth oftymes
that a man ſhal do more amongeſt chylde
with an apple then with a rod/ſo it becom-
meth the parentes to brynge vp theyr chil-
dren in learyng and in correctiō of the
lorde/ yf they can by them ſelfe/ yf they can
nat or wyl nat take the payne/ then let the
put theyr chylde to good ſcolemaſters
that can and wyl brynge them vp vertu-
ouſly in good learyng and in correctiō
as neede ſhall require to correcte theyr wā-
tonnes or neglygence. The cauſe and the
fountayne of all euyl is that chylde and
the youth are nat wel brought vp in lea-
ryng and ſufficient chaſtmente/ chylde
are brought vp in to muche tenderneſſe/ ſol-
neſſe/ ſluggiſheneſſe/ ydleneſſe/ wantonneſſe/
pryde of mynde/ and elacion of harte/ and
in arrogācy/ they are taught nat to know
god but them ſelfes/ to know them ſelues
nat euyl the chylde of ire and of darke-
neſſe by nature/ but to be gentylme & lordes
to be preferred before other/ and to pferre
them ſelues before other/ and to contemne

The fyrte chapiter.

other. Children are nat brought vp in the
learnynge of the lordes/as in the readynge
of the holy scripture/ & in the knowledge
of god and of our lordes Iesus Christ/ but
if they be brought vp in learning they are
for the moste parte brought vp in prophane
learnynge and in the readynge of pro-
phane authoys/of the whiche they maye
learne eloquence and worldely wysdome &
for that ende prophane authoys do serue/
and nat to teache Christian fayth or ma-
ners./and as chyldren be brought vp in
prophane learnynge and of them lernes
prophane maners/so they walke in pro-
phane maners and conditions/and so con-
tynewe & liewe in theyr leuynge prophane
maners and conditions/and be so affected
as the gentyle authoys be that they haue
red/and forme theyr iudgemetes after the
examples there be to many. Therefore let
chyldren learne eloquence & worldly wise-
dome of gentile authoys if they wyl/and a
christian fayth and godly maners to order
theyr luyng accordeynge to the doctryne
of Christ and of the holy scripture which
alone teacheth fayth/true iudgementes &
good maners. I wyl nat speake of them
that be so brought vp in learnynge/ that
nat onely they do nat rede the holy scriptu-
res

The fyrte chapter.

tes/but rather teache other to be ware of
holpe scriptures/nat to loke on them/nat
to study them/as thynges vnnmete to loke
on for chyldren . I wyl nat saye that
to contemne dispise and set holy scripture
at nought/or to regarde it nat so much as
a prophane authoz/ye to haue a naturall
hatted agaynste it / in so muche that they
wyl nat ones bouchesafe to rede it the self
nor yet suffer other to rede it/and this euyl
brynngng bp hath bene the cause/why so
many be so loth to receyue holy scriptures/
and why they be so euyl affected in iudge-
mentes towardes the holy scripture that
as yet scarce they can bere one to haue the
newe Testamente in Englyshe to rede it/
to theyr comforte and edyfyeng/and may
nat here the trueth to be preached to them
suche hath bene theyr euyl brynngng bp
and the smel of the liquore that was fyrst
put in their newe Botelles. Therfore loke
diligentely ye fathers and mothers what
liquor ye put in the newe Bottels/that is
in your chyldren in their yowthe for they
wyl smell of the same liquor in theyr age
Therfore if you wyl haue them good/holy/
vertuose & obediende to you/loke they
be brought bp in the lernyng of holy scrip-
ture whiche alone teacheth all goodnes /

The syxte chapter.

true holynes/true vertue/and due obedy-
ence to God and his commaundementes to
father and mother and to all other accor-
dyng. I wyll nat speake of Gentylmen-
nes childre that be brought vp in ydelnes
wantonnes / in / playe / in pastyme/
in huntynge and haukynge/in rydynge/in
kepyng of horses and dogges/in synngng
daunsynge/leppng e/riottynge and reuel-
lynge/in hearynge vnclenly songes oꝝ ba-
lettes/other wayes called mery songes me-
te for a gentylman: as who shulde say the
offyce of Gentylmen oꝝ noble men is no-
thyng elles but to hunt and hauke/to be
idle/to take pastyme and pleasure: as who
shulde say theyꝝ landes & possessyons was
gyuen for that ende. Let the reder the scrip-
tures and they shal fynde that they be ap-
poynted to other offices whiche requyryth
great labours & paynes/and great knowe-
ledge yf they shal do theyꝝ deuty as they
shulde do/let them loke what thynges per-
teyneth to the offyce of powers and of ma-
gistrates/and the same thyng gentylme-
n oꝝ noble men shulde thynke it pertayneth
to them for they be Magistrates oꝝ rulers
vnder the Kyng oꝝ Prince/to se Goddes
lawe fulfilled to se peace equite & iustice be
kepte/spare/and byce clerely put a waye.

The sixte chapter.

¶ Ye seruantes obey your body
lye maysters with feare and trem-
blyng in synghenes of your harte
euen as to Christ, nat with seruyce
onely in the eye syght as men plea-
sers: but as the seruantes of God
doynge the wyl of God from the
hart with good wyl. Thynke that
ye serue the Lorde and nat men /
and be sure, that what good so e-
uer a man dothe, he shall receyue
it agayne of the Lorde whether he
be bonde or fre.

¶ Nowe he teacheth the offyce of serua-
tes / whose office is to be obediente to his
maister whō he serueth here in the worlde
to haue meate drynke / clothe and wages /
or whome they serue for to learne an han-
dye crafte to get theyr lyuyng iustly and
truely after the tyme of their prentyschyp
he commaundeth all seruantes howe some-
uer they be seruantes to be obediente to
theyr maister in all lawefull thynges and
lawfull seruyce / and to do his maisters co-
maundement iustly and truely without al

D. 5.

murmure

The fyrte chapter.

murmuryng or grudgyng in harte or
mynde agaynste god or his maister and to
refuse no lawfull worke or labour that his
Maister wyl put hym to/ yf it be suche a
worke as seruantes hath nat ben wont to
do/ it is no shame for the seruante to do it/
but rather dishonesty to the maister to cō
maunde it/ when it maye be done by an o
ther seruante accustomed with the same
as they; is dyuerse workes more accusto
med to be done by men seruantes / then
women seruantes and some other by wo
men seruantes rather then by men seruan
tes. The Apostle wylleth also that seruan
tes shal haue they; maister in honour/ and
reuerence/ and haue a lowely feare towar
des them/ by the whiche feare they shulde
be affrayed to displease their maisters nat
onely to auoyde betyng and punishment
of their maisters/ but for loue to their ma
sters whome for loue they wolde nat dys
please. Here we may lerne that it is nat a
gaynst the lyberty of the Gospel to serue
carnal maisters & men here in the worlde
for this scrupers the lyberty of the Lorde
and those that do serue they; maisters as
they shulde do/ they scrupinge they; ma
sters and doyenge they; maisters lawfull
cōmaundement do serue God/ and do the
cōmaunde

The fyrte chapter.

comaunderment of god/as he sheweth here
after as ye may rede.

2 In symplenes of your harte / he com-
maundeth the seruantes to serue their may-
sters in all symplenes of harte / without
al crafte/falsed/gyle/desayte/fraude/theft
oz dissemblynge in worde oz in dede/in the
whiche fautes seruantes be oftymes gylti
This place reproveth al those seruauntes
that deceyue theyr maysters by any gyle /
crafte/oz falsed/by dissemblynge oz thefte
by bypbynge oz stealyng awaye pryuely
byr maysters goodes. This place requireth
that the seruaunte be saythfull and trusty
to their maisters/and that in no wise they
deceyue theyr maysters eyther in worde /
worke oz dede.

3 Euen as to Christe nat with scrupce
onely in the eye syght as mē pleasers/but
as seruantes of Christ he wylleth that ser-
uauntes serue their maysters with sayth-
fulnes/trueth/dyligence/ and gladnes as
they shulde serue God/and Jesu Christe /
for seruantes scrupng their maisters they
serue Jesu Christ and to the worke of god
as are occupied in goddes scrupce/no lesse/
ye peraduenture better then they that con-
tynually be occupied in goddes scrupce as
it is called/for seruantes obeyng theyr may-
sters

The syxte chapiter.

sters and doyng their maysters cōmaundement hath for the the worde of god that they worke the worke of god/howe someuer it be counted of men/ as if they shulde make cleene the kytchyng or keynel or any other suche vyle office couēted at theyr maisters cōmaundement they worke the worke of god. Therfore let nat seruautes consider the vylnes of the worke they be commaunded to do/ but the cōmaundement of god that hath cōmaūded them to do their maisters cōmaundement/ and so the lawfull cōmaundement of the maisters/ is the commaundement of god/ and seruautes that do there cōmaundement do the work of god/ and obey god so doyng. ¶ If seruautes knewe that they serued our lord god and dyd the worke of god/ when they obey their maisters and doth their maisters cōmaundemente / surely with more gladnes they wolde bere and sufere payne and where somnes of their greate labours & paines they suffer beyng seruautes/ & with more glad hart they wolde do their maisters labours and busines were the labours neuer so paynful. Also seruautes may nat be as eye pleasers onely/ that is in the presence of their maisters to be dyligent profytable and do the worke of their maysters saythfully

The syxte chapter.

fully and so please their maysters well in their p[re]s[en]ce and in there absence neyther to be faythfull profytable ne diligente or care nat howe theyr maysters worke go forwarde to theyre maysters profyte / but good seruantes it becometh to be dyligent faythful and profytable in their maysters absence as p[re]s[en]ce / & to serue their maysters as they shulde serue Iesus Chryste / which loketh vpon them alway and seith all that they do / by their gyle / crafte / or falsed they go aboute to deceyue theyre maisters / all unfaythfulnes and negligenc in seruantes is here reproued and condemned of the Apostle.

4 Doyng the wyl of god from the harte with a good wyl / it becommeth seruantes wyllyngly and gladly with a free harte & mynde to serue theyr maysters and to do those thinges that god wyll[et]h. wherfore seruantes may nat do euyl at the wyl of their maisters for God wyll[et]h no euyl. And also seruantes maye nat grudge or mutmure agaynst their maysters when they commaunde them to do payneful labours or busynes / or to wyshe them euyl / to curse them or bane them / or to go with a dogges pater noster humppng or mumppng at the matter nat wyllyng to do theyr

The syxte chapter.

they: maisters cōmaundement/oz be such
þ hane nede to be prycked forwarde with
betyng/ whyppeyng/oz other punyshemēt
for the seruaunte whilke do his maysters
lawfull commaundement frely/ wplyng-
ly and with gladnes .

¶ Thyngke that ye serue the Lorde
nat men. This thyng maye conforte the
seruaunte and in this seruantes may con-
forte them selves and reioyce/ that they do
yng the lawfull cōmaundementes of their
maisters do serue nat man but God/ and
this comfort may take away the paynful-
nes of they: great labours/ whiche payne-
fulnes also maye swage the rewarde that
god hath promysed to gyue to faythful ser-
uantes . And feare vnfaythfull and cypyl
seruantes the payne thretned to cypyl ser-
uantes/ so they: is a rewarde promysed to
good seruantes and a payne to cypyl ser-
uauntes / whiche god wyl gyue when he
seyth his tyme .

¶ And ye maysters do euen the
same vnto them puttyng away
threatnynges, and know that euē
your mayster also is in heuen, ney-
ther is there any respecte of persō-
nes with hym.

The fyrte chapter.

Here be sheweth the office of maisters to theyr seruantes/sayeng. It is the offyce of the mayster to shewe hi selfe meke and gentle to his seruantes whome they suffer nat to wante necessities neyther to wante meate ne clothe/nat to entreate the with great hardnes/ fearfnes or cruelnes nat to lay great burdiges vpon theyr backes/or to put them to itollerable labours and paynes/but that the maysters shulde thynke their seruantes to be men made to the symilitude of god/redemed by the precious bloude of Christe to be heyres and inheritous of the kyngdome of heauen as wel as they. Finally let maysters so order them selves towardes theyr seruantes and be so louyng/so kynde/so gentle/that of theyr seruantes they may be more loued then dred/do more for theyr loue then for feare/or for plosyte.

2 Puttynge away threatnynges/ the lordc comaundeth the maysters nat onely to put away betynges/and punysshementes/but also all cruel threatnynges fears and fell wordes whiche maketh the seruantes oftymes to runne away and forsake his maister contrary to the lawe of God. This place reprooueth fears/fell and cruel maysters & frowarde to theyr seruantes/ that...

The fyrte chapter.

that threate great and greuous plages/
punysshementes thynkyng they shall do
more with rough & rygorouse meanes the
with loupnge wordes and gentle sayngs
but such frowarde maisters deceyue the
selfe/for gentylnes wyl do more with an
honest seruant and with hym that feareth
god then any rough wordes or rygorous
maners/for there be fewe seruauntes that
be amended by buncynge beating or o-
ther greuous punysshement. yf he nede mu-
che punysshement it is a token he is an e-
uill seruant and lytyle regardeth his pro-
fyte or his Maysters profyte honestye or
worshyppe.

3 And knowe that your Mayster is in
heuen/he sheweth the cause why maysters
shulde entreat theyr seruauntes gently &
remyt to them plages/ punysshementes
and threathynge/because god the father
which is in heauē is the Lorde of the ser-
uauntes as well as he is of the maysters
and wyl make the seruauntes equal with
the maysters in Heauen / for God dothe
nat regarde ysonnes of men/whether they
be maysters or seruauntes/ but loketh at
euery mannes office and duty/and whom
he fyndeth hath done theyr offyce & duty
well he wyl rewarde them with a greate
rewarde

The sytte chapter.

rewarde and whom he fyndeth negligent
in his offyce & hat done his deuty/ he wyl
punyshe whether they be maysters or ser-
uantes.

¶ Finally my brethren be strong
in the Lorde and in the power of
his myght/ put on the armoure of
God/ that ye maye stande stedfaste
agaynst the crafty assaults of the
deuyll/ for we wrestle nat agaynst
fleshe and bloude/ but agaynst ru-
le agaynst power, namely agaynst
the rulers of the worlde of the dar-
kenes of thys worlde/ agaynst
the spyrites of wyckednes vnder
the Heauen.

¶ The Apostle here before hathe exhorted
men to the vniyte of the spirite/ to peace
to concord and hath shewed certayne de-
grees howe they shall lyue in their state &
in their deuty/ as what is the duty of the
wyfe to the husbande/ and of the husbande
to the wyfe/ of the chyl dren to their parents
/ and of the parentes to theyr chyl dren
of the seruantes to their maysters/ and of

p. r.

maysters

The syxte chapter

maisters to their seruantes. Nowe he sheweth that these that wyl lyue after the rule dyscribed to them of Paule / & sörpme they shall haue enymies and temptacions of the deuyll whome they muste resyst and overcome / and here he sheweth what armour they muste haue to fyght agaynst enemies / and by what weapons they shall ouercome enemies. Therfore he cōmaundeth them to be strong nat in them selfe in their owne myghtes or powers / but in the lord and in the powers of the lord by the whiche the enemies shall be ouercommed. yf we be stronge in the Lorde we nede nat to feare enemies / for the Lorde is stronge ynoughe to overcome enemies and all aduersaries / and we by him / for he hath cure of vs and wyl defende vs from enemies. yf we truste in him.

2. Put on the armour of God / that ye may stande stedfaste agaynst the craftye assaultes of the deuyll. In these wordes he sheweth with what weapons we shall be armed that we maye stande stedfast and sure agaynst the assaultes and craftes of the deuyll and to overcome him and his temptacions put away / by the whiche he temteth vs / as by carnal pleasure of the flesh by couctousnes of ryches or of despises of worldly

The fyrte chapiter.

worldly honours by threathyng or feare
of the worlde/ or losse of goodes favour or
promotyng by the whiche meanes the de-
uyll bseth to plucke men from god and fro
his worde. This armour by the which we
shall resyste the deuyll and his temptation/
is nat by the lpght of the holy candle ha-
lowed of candelmesse day/by strynkyng
of holy water/by the ryngyng of the ha-
lowed great bell/by haupng on their body
a crosse made on Passonday and Agn^o dei
called. They helde c lace aboute their necke
by goyng to religion inuented by man/by
takynge this habyte or that habyte of re-
ligion in this place or in that place/by this
lyng by within walles and neuer to come
out agayne as the deuyll coulde nat come
within suche walles/or by catynge of fyre
alway and neuer slethe. These be nat the
armoure that the Apostle byddeth to put
on to resyste the Deuyll / but he byd-
deth put on the armoure of god/that is
the worde of god by the whiche the deuyll is re-
sisted & ouercommed / and al his craftes &
tentacions be made vayne. By this armour
Christe ouer came the deuyll. Math. 4.
to teache vs with what armour we shulde
fght agaynst the deuyll / and howe to
ouercome hym and all his temptatpons &

The sy xte chapiter .

kepe vs safe from all hurte / or peryll of the temptations of the deuyll .

3 For we wrestle nat againste fleshe and bloude / and so furth as he shulde saye, we must nat onely fyght againste the temptations of the fleshe and of the worlde / but also againste moze cruel aduersaries then these be as agaynst the deuyll / wycked spirites and all other powers. And here the Apostle lyke a valyant and a prudent cap- tayne of warre exhorteth his soters to be of good chere and to feare nothyng the- re enemyes although they be fears / cruel / & crafty in fyghtyng / haue great polycy / in- ingynes & experience in fyghtyng / he o- peneth all their crafte and sotelye / the- re fears cruelnes / and the- re bolde assaults / that his soters might knowe the- re aduer- saries crafte / and kyll them in the- re owne turne / and beware of the- re malyce / he in- courages them to fyght against the deuyll and gyueth them armour to fyght agais- t him / and moueth them to fyght lyke val- iante soters / and in no wyse to shyne or ggeue place / & he sheweth the- re their enemyes agaynst whō they shuld fight the- re might and power / their fearfnes and cruelnes yf they be nat resysted manfully with the worde and helpe of god / by the whiche all these

The fyrte chapiter.

these aduersaries be sone ouercommed. And he speaketh after this maner/Stronge enemyes to man is fleshe and bloude/ carnall concupiscences and lustes/tyranny of euill men persecution of the trueth / and the malice of men stirred vp by the deuill to byng men from god to deny his trueth but these enemyes be nothyng if they be compared with the deuill and his powers/ wycked spirites and synes whiche as it appereth hath here diuerse names of the diuersite of their offices that they do here in the ayre to hurt men/they be called powers/rulers of darkenes/ of this worlde / spirites of wyckednes / by the whiche he meaneth nothyng elles but that Peter sayeth. 1. Pe. 5. Our aduersary the deuill goeth aboute as a rampinge lion sekynge whom he may kyll and deuoure by all meanes and craftes / but resyste hym with the armour of god/ and he shall be ouercommed.

¶ For this cause take ye the armour of god that ye maye be able to resyste in the euyl day and stande perfyete in all thynges. Stande therfore, and your loynes girded aboute

The fyrte chapter.

aboute with the trueth haupng on
the brestplate of ryghteousnes / &
shode vpon your fete with the go-
spell of peace / that ye maye be pre-
payred . Aboue all thynges take
holde of the helde of fayth where-
with ye may quench the fyre dar-
tes of the wycked, and take y^e Hel-
met of saluacyon / and the swerde
of the spirite / whiche is the worde
of God =

The Apostle moueth every christiane
man to take the armour of god vpon him
and to fyght strongly agaynst the deuyll
or elles he shall be kyllled and deuoured of
the deuyll / whiche is so cruel a tyrant that
he saueyth none whome he maye ouercom/
kill / and deuoure / there is no mercy at
his hande / and he wyl kill all that do nat
resyst hym / it helpeth nat to submyt hym
selfe to the deuylls gentleness & he take pris-
soner with the deuylls magesty. But all
suche cowardes he wyl boucherlye kill &
deuoure. Therfore the Apostle exhorteth
euerie one to fyght manfully agaynst the
deuyll / and gyue no place to hym / and to
do as

The fyrste chapter.

So as valyante souldiers that thynke nat to be ouercommed but to ouercome/they put on their armour/they are redy to fyght / with boldenes they shewe them selues before their enemyes redy to fyght and nas to geue place to theyr aduersaries / they wyl do al thyngs that they may to affray theyr enemyes/and make them to fle and geue backe / to ouercome them that they may haue victory ouer their enemyes and laude and prayse of the victory/and triumph in gladnes .

2 Before the Apostle vsed a metaphore of souldiers for to fyght / now he goeth forwardes in the same similitude & teacheth what armour christyan men muste haue to resyst the deuyl and his temptations / carnall concupiscences lustes/and despyres of the worlde. And fyrste he shewed that a christiane man may nat be ydle/ or sure in him selfe/but to be alwayes as a souldier redy to fyght against the deuyl and carnal lustes / and neuer to geue place to the deuyl but resyst him alwayes in the daye of euyl/that is when the deuyl moueth to euyl by his temptations/by carnall lustes & worldly despyres/and stande sure & be nat ouercommed by no temptation. They can nat stande sure vn ouercommed / whiche do nat

The fyrte chapter.

resyst the deuyl nor fyght with him/ but
wyl be ouerthrowne at the fyrst meating
or temptation/and gyue place to the deuyl
and obey him/suche the deuyl kylleth and
deuoureth/for he is a rampynge lyon and
seeketh whom he may deuoure.

3 He sheweth howe men shulde stande a
gaynste the deuyl without peryll/ & howe
they shulde arme them selfe/ and what ar-
mour is to be put on euery parte that the
deuyl may fynde no parte naked or vnar-
med/where he may pearce with his dart.
These that go to battell they haue thre ma-
ner of weapons/ or armour/ some armour
they haue to couer theyr bodye / some to
fyght with all/ and some to beare of stro-
kes far from the body. Sogers were wont
in batell to arme them selves with a gyrdle
of mayle about their bely and loynes/ and
a breste plate an Helmet and armoure on
theyr legges/ so that no parte was vnar-
med/ no place coulde be hurte by weapons
So in a christianes warre agaynst the de-
uyl and his temptations it becommeth a
christiane man to be armed with lyke ar-
mour/ to kepe of strokes & woundes. fyrst
it becommeth chrysten men to be gyrded
with the gyrdle of truth/ that is to quene-
che the lustes and desyres of the fleshe by
the

The sixte chapter.

the trowth and to mortifie them/as saynte
Paul doth exhorre. Collo. 3. sayeng. Mor-
tifie your earthely memmbres/that is adul-
tery/fornication/bucennes/carnal lustes
of the fleshe/conetousnes / and suche lyke
that bynge to death. They are called in
Scripture to haue their loynes gyrded by
the trowth / that hath truly & vnsaynedly
quenched and mortified the concupiscence
of the fleshe whiche reigneth in the loynes
(as authors do wypte) and nat after the
maner of hypocrytes/ whiche sayne them-
selves to be chaste outwardely/& be in hart
and minde fylthy and foul adulterers/one-
ly abstepnyng from outwarde adulterye
for feare of punyshement and shame of the
worlde / and suche there is many in the
worlde God knoweth of the spyrytualtye
whiche rather for shame of the worlde and
worldly punyshement/then for feare of di-
splesure of god of eternal paine & dānation
doth abstepne frō the outward acte or dede
of adultery which be no lesse adulterers be-
fore god/thē be these that cōmit actual ad-
ultery. Also here is to be noted & spyste be
wolde we shuld put away adultery & car-
nal lustes and desyres/& after them other
vyces that be nat so nye vs. For firste is
that enemy to be put awaye and eschewed

The xij^e chapter.

that is moſte nye to vs. Therfore concu-
piſcence of the fleſhe is to be put away and
mortified before al other vices and ſinnes
4. Take on the beſt plate of ryghteouſe-
nes/the beſt muſt be armed with iuſtice/
whiche is the beſt plate of a chriſtiane by
the which that is right is gūen to euerp
man/and to god that is deu to God/true
iuſtice gūeth onely to Chriſte our recon-
ciliation/redemption/iuſtification/forp-
uenes of ſynne/and our lyfe euerlaſtinge/
and all that is good/it gūeth to God as
to the author of al goodnes/and nat to vs
to our workes or merit;/true iuſtice ſeeth
nat other mennes goodes / nor kepeth
thinges that be nat his/but gūeth to e-
uery one that is iuſte and right. And as a
beſt plate do couer and defende the beſte
ſo dothe iuſtice kepe and defende the harte
from all danger and peryl of the deuyl &
ſuffereth no euyl to entre the harte. This
iuſtice putteth away all gyle/traude/theft
lyeng/ſtealyng/craſte/deceyte and all o-
ther crafty wayes and diſſemblynges wher
by other be deceyued this iuſtice wyl nat
ſuffer vs to aſcribe to our ſelfe theſe thyn-
ges that be nat ours/or to attribute to vs
that pertayneth to Jeſu Chriſte.

5. He wolde we ſhulde be ſhode with the
gospel of peace/he wolde we ſhulde be redy

The fyrte chapter.

to receyue the gospel that bryngeth peace
ioy/ and quietnes to our conscience/ and to
haue on shooes as armour for our legges
and fete which signify that we shulde mo-
tifye our carnall affections and desyres/ &
that we shall nat desyre carnall thinges /
but heuēly thinges as the gospel of peace
the kyngedome of heauen and ioi euēla-
stynge. These be armour to defende the bo-
dy/ that no dart wounde it.

6 Aboue all thynges take the helde of
fayth. Fayth is the armour that defendeth
nat onely the heade/ but also it defendeth
the hole body/ as a buckeler defendeth me
from dartes of their enemies/ so fayth de-
fendeth men from temptations of the deuyll
and his assautes. The deuyll casteth his
fyre brandes and dartes agaynste vs inten-
dyng to pearce and wounde vs with the/
he throweth at vs his fyry dartes of dis-
fydence/ of carnall desyres and pleasures /
when he casteth before our eyes synne and
the pleasure in synne/ and by such pleasing
baites draweth vs to synne / but all the
deuylls fyry dartes/ by the which we be mo-
ued and set on fyre to synne/ true fayth do
quenche and put them clere out/ and ma-
keth vs safe without hurt of them/ of such
vertu is fayth/ which is a sure armouret o
beare

The fyrte chapter.

beare of strokes & wyl nat suffer any darte
of the deuyl to wounde vs.

7 Take the helmet of saluacion that is
take Iesus Christ your heade for your hel
met to defende you/ and haue true hope in
him & put all your care in god/ for he hath
care for you/ and these that belcue in hym
he wyl defende and saue them and make
them so ouer come the deuyl and all his
tētatyons/ so by true fayth and sure hope
in god/ is our enemy the deuyl put away
and his temptations do nat noye or hurte
vs. **xx**

8 Take also the Swerde of the spirite /
whiche is the worde of god/ & the armour
to inuade our enemy the deuyl/ by the whi
che the deuyl is put awaye and expelled /
wounded and kyled. Here we may learne
how necessary is the worde of god to fight
agaynst the deuyl to inuade hym/ and to
expelle him/ yf the word of god is so neces
sary to fyght againste the deuyl/ that the
deuyl is nat ouercōmed nor ouer throwne
but by the worde of god/ at the whiche he
is nat able to stande/ but it over throweth
hym at the syrte / and all the temptatpons
of the deuyl is expelled by the word of god
onely. yf the worde of god be so necessary a
thyng to expelle the deuyl and all his tē
tations

The sixte chapiter.

tations/and by no other way the deuyl is expelled/nor his temptations put away. I pray you what haue they done that haue dissuaded laymen and laye women frome the worde of God/and kept them so longe from it/persuading to the vnlearned/ that it was nat lawfull ne expediente for them to reade the holy scripture/to haue & word of god to fyght agaynst the deuyl and by it to dzyue away the deuyl/ and to resyste bitterly the deuylles temptations. I praye you. Judge you now/of whose party haue these men ben of goddes partye / or of the deuyls party: that hath depzyued christians of their armour by the whiche they shulde resyste and ouer come the deuyl / it was no great meruail yf we were brought in greate darkenes and blyndnes and the deuyl to haue had greate rule and power ouer vs and vs sure bounde in his chynnes/when we had no weapons to fyght against him/neither to kepe out his firedartes/nor yet weapons to smyte him again. And yet these that did take away from vs our lawfull armour that is the holy scripture / by the whiche onely the deuyl is ouercommed/they dyd persuade them to be our frendes/& to spoyle vs of our armour to be for our profyte/ as who shuld say the deuyl

The fyrte chapitre.

deuyll wyl nat tempt laymen or lay womē
to synne/ & so to brynge them to death/ but
be mercyful lord to the/ which is agaynst
the nature of the deuyls magestye/ but yf
laymen and lay womē do nat fyght agaynst
the deuyll and by the worde of god do nat
dryue him awaye but gyue place to hym
they shalbe kyled and deuoured & brought
to eternall death. Therefore let nat christi-
ans be spoyled of their armour/ that is the
holy scripture/ that they may resyst/ and
ouertome the deuyll and all his tempta-
tions/ it is as necessary for lay men and lay
women to haue theyr armour/ as for spiri-
tual men called/ seying the deuyll doth tempt
to sine as well lay men as spirituall men.
Thus the Apostle hath gyuen vs wea-
pons to fyght agaynst the deuyll and his
temptations and willeth vs to take chaite
for a gyrdle/ iustice for a breste plate/ deny-
enge of our affection & gladnes to receyue
the gospel for leg harnesse/ Chyriste for an
helmet/ fayth for a bucler and for a swerde
the worde of God/ that ouercommeth and
kylleth the deuyll/ and these be the wea-
pons wherby christenmen shulde fyght a-
gaynst the deuyll and ouertome hym.
These weapons gyuen to christians to
fyght agaynst the deuyll do nat take a-
way

The sytte chapltre

Way from christen prynces and rulers the
secular or temporall swerde as the Ana-
baptistes thynke/and say/whiche so thyn
kyng and sayeng/do both thynke euill &
say euill. For christiane prynces and kyn-
ges and rulers may vse the tēporal swerde
vpon malefactours and euill doers/ to cor-
recte them/to punyſhe them/ye to punyſhe
them with temporall death to feare other
frome doyng euill/pt nat for loue of god
and of heuenly rewarde yet for feare of pu-
nyſhment/as saynt Paule playnely shew-
eth to the Romayns. 13. sayenge. The ru-
lers beare nat the swerde without a cause
and that prynces are to be feared of them
that do euill. The Anabaptistes are wor-
thy to be reproued that abuse this place of
Paule to proue their errout and heresye/
sayenge that christen men shulde vse none
other swerde then the worde of God/and
that it is nat lawfull for christen prynces
to vse a secular or a temporall swerde by
the whiche errout they denye powers and
lawfull rulers ordained of God to puny-
ſhe malefactours and euill doers as ma-
nyfestly is wyrtē. Rom. 13. 1. &c. 2. These
Anabaptistes in this poynte shewe theyr
blindnes and ignoraunce in scripture/and
taketh away al order al comō wealthes &
quicines

The fyrte chapiter

quietnes in the worlde. In that they
hve powers/and lawfull rulers ordyned
of god/for the cōmon welth/ and take
them authorite to punyshe by the tēp
rall (werde malefactours) and trouble
of the cōmon wealth and peace/ what
cheife shulde nat be yf there were no rule
none to punyshe malefactours: what
ce: what quietnes shulde be: surely none
all: who shulde lye in his house sure from
theues and murderers: who shulde kepe
his goodes in sauegard: who shulde be
ke by the waye or by the strete sure of
lyfe: ye who shulde nat be kylled at
owne doore/ within his owne house: yf
were no rulers to punyshe malefactours
with the tempozall swerde: surely
shulde be in peare/ quietnes/ safte of
fe. Therfore let these Anabaptistes
the. 13. Chapiter to the Romaines/ and
shall clerely se that saynte Paul con
netheir heresy as a damnable heresy
very hurtful for the cōmon wealth
& quietnes. And as for this place/ of
Paul maketh nothyng for the Anab
tistes. For saynte Paul here speaketh
weapons that christiāns shulde vse to
against the deuyll/ and his temptations
nat of weapons wherby secular rulers
punyshe

The spirite chapter.

gynnythe malfactours/euyl doers or euyl
sayers to feare al other from euyl doyng
and euyl sayenge.

¶ And pray alwayes with al ma
ner of prayer and supplicatyon in
the spirite, and watche thereunto
with al instaunce and supplicaty
on for all sayntes and for me, that
the woꝛde maye be gyuen me, that
I maye open my mouth boldly to
utter the secretes of the Gospell
whereof I am a messenger in bou
des, that I may speake therein fre
ly, as it becometh me to speake.

¶ The Apostle hath shewed them with
what armour they shulde fyght agaynste
the deuyl. Howe he sheweth, howe they
shulde get this spirituall armour / and of
whome it muste be required and gotten
by what meanes / he sayeth it muste be de
sired of god the father and obtayned of hi
by meke supplication and prayer for Je
sus Christes sake; and for none other sake
that all prayse and thanke myght be gy
ue to god alone for it; and he sheweth that
we muste oftymes pray in the spirite for

The fyrte chapiter.

quietnes in the worlde. In that they deny
hys powers/ and lawfull rulers ordained
of god/ for the cōmon welth / and take fro
them authorite to punyſhe by the tempo-
rall ſwerde malefactours / and troublers
of the cōmon wealth and peace/ what miſ-
cheife ſhulde nat be yf there were no rulers
none to punyſhe malefactours: what pea-
ce: what quietnes ſhulde be ſurely none at
all: who ſhulde lye in his houſe ſure frome
theues and murderers: who ſhulde kepe
his goodes in ſauegard: who ſhulde wal-
ke by the waye or by the ſtrete ſure of his
lyfe: ye who ſhulde nat be kylled at hys
owne doore/ within his owne houſe: yf ther
were no rulers to punyſhe malefactours
with the temporall ſwerde: ſurely none
ſhulde be in peace/ quietnes/ ſaffe of his ly-
fe. Therfore let theſe Anabaptyſtes reade
the. 13. Chapiter to the Romaines/ & they
ſhall clerely ſe that ſaynte Paule condem-
neth their heresy as a damnable heresy / &
very hurtful for the cōmon wealth/ peace
& quietnes. And as for this place/ of ſaynt
Paule maketh nothyng for the Anabap-
tyſtes. For ſaynte Paule here ſpeaketh of
weapons that chriſtians ſhulde uſe to fyght
againſt the deuyl/ and his temptations and
nat of weapons wherby ſeculer rulers ſhuld
punyſhe

The spirite chapter.

pany the malefactors / euill doers or euill
sayers to feare al other from euill doyng
and euill sayenge.

¶ And pray alwayes with al ma
ner of prayer and supplicacyon in
the spirite, and watche thereunto
with al instaunce and supplicatyon
for all sayntes and for me, that
the woꝛde maye be gyuen me, that
I maye open my mouth boldly to
vttter the secretes of the Gospell
whereof I am a messenger in bou
des, that I may speake therein fre
ly, as it becometh me to speake.

¶ The Apostle hath shewed them with
what armour they shulde fyght agaynst
the deuyll. Nowe he sheweth / howe they
shulde get this spirituall armour / and of
whome it muste be required and gotten
by what meanes / he sayeth it muste be de
sired of god the father and obtayned of hi
by meke supplication and prayer for Je
sus Christes sake / and for none other sake
that all prayse and thanke myght be gy
ue to god alone for it / and he sheweth that
we muste oftymes pray in the spiryte for
thyself

The syxte chapter.

this armour & be diligent & seruēt i prayer
feruently desyringe of god this armour

2 He desyret̃h all sayntes that is al fay
thful christen liuers to pray for hi. In the
which he teacheth vs to desyre them that
be on lyue to pray to god for vs/as he des
syred these Ephesiāns to pray for hi to god

3 For what thinge Paule dyd pray and
desired these Ephesians to pray for him/
he sheweth that it was/that god wolde o
pen his mouth that he myght speake the
worde of god frely with boldenes & with
out all feare/and that he myghte make o
pen to all men the gospell whiche he prea
ched for whose sake he was in prysen and
in cheynes as appereth. fynally he desy
red that he myght speake the gospell as it
dyd be come hym to speake /and in thys
saynt Paule gyueth exsample to all prea
chers earnestly and feruently to desyre of
god these thynges/that God wolde open
their mouth/that they myght speake fre
ly the worde nat of mā but of god / & that
they might speake goddes worde frely frā
kely & without al feare of man cōtemning
al effectyon oꝝ persecutyō for goddes wor
de/that they might nat dissēble i the word
of god for pleasure oꝝ dyspleasure of man.
Also learne in Paule that he preferred the

The fyrte chapter

fre preachynge of Goddes worde aboue
his deliuerance out of prysone / to teach vs
to do suche lyke / & nat to care for our selfe
so by vs goddes worde be promoted.

¶ But that ye maye also knowe
what case I am in, and what I do
Tichicus my dere brother and fay
thfull mynyster in the Lorde shall
shewe you all. Whom I haue sent
vnto you for þe same cause that ye
myght knowe what case I stand in
and þe ye might comfort your hart

¶ These thynges I was for the eternall sal
uation of these Ephesiāns / the Apostle sent
the by wrytyng. These thynges that pertained
to him selfe & his case he was in / he wrote
nat the / but lest the to be shewed by a fay
thful messēger called Tichicus a faythful
ministre to Paul in prysone / which shuld cer
tify these Ephesiāns of al thynges cōcerning
Paul / which shulde cōforte their hartes he
synge the lorde to be presente with Paul
in prysone / & glad in the lorde / patiently ta
kyng his affection / & also that more glory
was gyuen to god and the worde of God
more promoted by Pauls prysonnē / the

The fyrte chapter.

¶ If he shoulde haue ben out of prison / & ther
fewe or none shoulde shynke from the gospel
by reason of his affliction or imprisonment
ye y^e many did receyue y^e gospel unfained
by seig bys patieñce & cōstancy in his afflic-
cyons / these thynges with dyuerse other be
lesse to be shewed by Tychicus a faythfull
messenger whō he greatly cōmendeth / by
whō he set this Epistle to these Ephesiāns
Peace be vnto the bꝛethꝛen, & loue
with fayth frō god y^e father & from
the lord Iesu Chꝛist. Grace be w
all them that loue oure Lord Je-
sus Chꝛist unfaynedly . Amen.

¶ Nowe he makes an ende of his Epistle &
desireth peace / charyte / faith grace & the fa-
uour of god to al thē that loue our lord Je-
sū chꝛist unfaynedly / to god be al honour &
glory worlde without ende . Amen.

FINIS .

¶ Sent from Rome to the Ephesi-
ans by Tychicus.

**¶ Imprinted at london
by me Robert Redman.**

*Am preuilegio ad im-
primendum solum.*

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